



ALBERTA



NATIVE NEWS

Volume 5, Number 8

December, 1988

Election Results:

One Native MP from Alberta, First in History

JAN 20 1989

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By Brian Savage

Wilton Littlechild has the distinction of being the first status Indian elected to parliament.

Representing the Progressive Conservatives, Littlechild, 44, the first native lawyer in Alberta, had a landslide victory in the riding of Wetaskiwin. Jim Henderson of the new Reform Party of Canada was a distant second.

For Littlechild this election is the latest in a long line of achievements: a Masters in Physical Education and a Bachelor of Law degree from the University of Alberta, a successful lawyer and businessman with numerous awards to his credit, and a sports consultant and enthusiast who has seen his dedication to the native community honoured by the Indian Association of Alberta naming an Achievement Award after him.

Roy Louis, President of the Indian Association of Alberta, stated

that he and the people of Hobbema and Wetaskiwin were "delighted" by the victory of Wilton Littlechild.

Louis acknowledged that not all Indian groups are comfortable with the Progressive Conservative victory and their Free Trade initiative, but feels their fears are misplaced.

"Land claims will not be affected by Free Trade," says Louis. "Our treaty rights are protected by the Constitution." Louis went on to say that since Natives make up only 4 percent of the population, they will have to "work harder to have their voices heard."

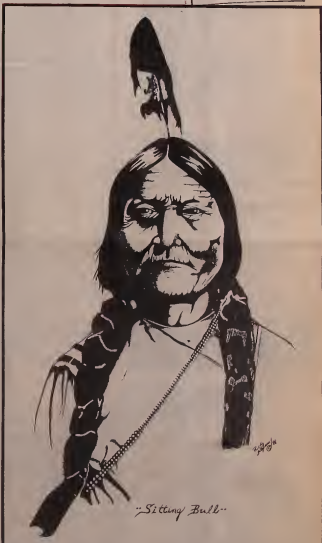
The people of the Northwest Territories and the Yukon sent a message loud and clear to Ottawa: all three seats went to the opposition. Audrey McLaughlin took the Yukon for the NDP, handily defeating Tory Charlie Friday and Joe Jack for the Liberals.

The Liberals had better luck in the other two

ridings. Ethel Blondin, a 37 year old Dene, took away the Western Arctic riding from PC incumbent Dave Nickerson. Blondin had been the Assistant Deputy Minister for Culture and Communications with the Northwest Territories Government before deciding to run in this year's election. She was the first woman to reach such a position in the territorial government.

In the riding of Nunatsiag, the largest and most sparsely populated, Inuit businessman Jack Anawak was victorious.

The Ottawa-based Canadian Ethnocultural Council expressed concern over the voting results, noting that ethnic minorities will be greatly under-represented in the new Parliament, and voiced particular concern over the lack of "aboriginal" representation going to Ottawa. Less than 1 percent of MPs, said a spokesman for the group, have a Native background.



Lubicon Negotiations Regain Momentum

by Brian Brochu

The on again off again Lubicon land claim negotiations are once again on. The Alberta Attorney General's department has dropped contempt of court charges for 22 Lubicon who disobeyed a court restraining order by maintaining their October blockade near Little Buffalo.

The Lubicon had broken off talks with the Alberta and federal governments to protest the charges against the band members.

The Lubicon felt that it was not conducive to negotiations to have band members and supporters tried in the courts for the participation in the blockade.

Now that the charges have been dropped there is optimism for a settlement before Christmas. "...that's our target and believe me we are going to drive it day to day to make sure that happens" said band

lawyer James O'Reilly.

Crown Prosecutor Bruce Fraser said that he had been directed to drop the contempt of court charges by Attorney General Ken Rostad.

But a week prior to this announcement Rostad stated that the courts would proceed with the charges.

During the week of November 21 Premier Don Getty had made it clear that he would not interfere with the court's proceedings.

A private meeting between Getty and Chief Bernard Ominayak November 25 appears to have influenced Rostad to change his mind because Ominayak displayed a proper regard for Alberta laws.

Rostad reiterated that Getty did not interfere or influence his decision to drop the charges. He stated that since one conviction had been obtained the laws of Alberta had been upheld.

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We must as young people approach life with confidence, the willingness to speak up for what we believe in and to try not to get influenced by drugs and alcohol.

I feel the best way I could, in my way, deal with



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Letters to the Editor

the youth is to show warmth and understanding. If you talk to the youth in that way they will show you the same kind of respect you have for them. If you start building that trust the more they will start talking about themselves and will listen to you for what you have to offer. If they start understanding what drugs do in the family and home they will start trusting more. What I see in today's youth is the lack of trust towards family and listening to parents. They are always trying to be something they can't be but they are always willing to learn.

What we have to do now is to start doing something about drugs and alcohol in youth. We must learn what we can to help one another. Instead of trying to fight each other. If we can do that, it is the first step to understanding each others' needs. Our destiny is to be clean from drugs and alcohol. What we need is a lot of young people to spread the word about the destructiveness of drugs in the family and the person's self.

If the person is so low in self-esteem he/she might think that the situation is so bad that he can't deal with it and commit suicide. That is what kills most of the youth today, the low self-esteem, the hurt that they feel because they think nobody understands. They feel that they cannot trust or love and that is why they cannot open up because of the fear that

they feel. We as individuals must try to fight the influence around us. We are the next generation.
Glen Woolcoth

Sir:

I am a full-blooded white.

What I have to say here may not be news to any Indians or Metis. But I do know that there are other whites who feel the same way I do. I also know that we don't voice our opinions often enough, or loudly enough.

Some of us do believe that this was your land first. That we had - and still have - no right to try to force you to accept our ways, and live by them.

I don't know what it is about whites that makes us think the rest of the world is there for us to use as we want, and that whatever other races we meet are there only to be our subjects, for as long as it benefits our own situation.

I don't know why we have to dominate the earth itself, and its flora, fauna, and resources.

However, as I have said, some of us disagree with that system of beliefs.

We, too, are extremely disillusioned with a society in which social, economic, and political lines are drawn between the haves and the have-nots.

We, too, disagree with a society that promotes competition and acquisition as a way of life, instead of co-existence, and that pits individual against individual, race against race.

Dale Stelter
Edmonton



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Environmental Protection: It Starts with the Individual

by Dale Stelter

I saw something a couple of weeks ago that, to me, typifies our attitudes towards our environment.

While walking down Whyte Avenue, here in Edmonton, I spotted two nearly empty paper soft drink containers on top of a newspaper dispenser. Five steps from the dispenser was a garbage bin.

Five steps.

But whoever left those soft drink containers there isn't that different from the rest of us. Just take a look around you, the next time you're walking down a street somewhere.

And you don't even have to be on a street. How many of us have thought we were out in the middle of nowhere, and found a pop can, or beer bottle?

Sure, the people who drop that garbage are think-

ing that they're just one person, dropping one can, or bottle, or wrapper.

One person, one individual, doesn't make that much difference, they'll tell themselves.

But our society is made up of individuals. Add their cumulative actions, and what do you get?

Why are we so lazy? So unconcerned?

Yes, I know it goes further than the individual citizen. We don't have to go to far to see industry and business pouring waste into the air, the soil, and our streams, lakes and rivers. And why? Because it costs money to install pollution controls. And money talks louder than anything, or anyone.

Especially an unconcerned public.

Then there are our governments, who all too often just pay lip service to enforcing environmental standards. Basically, you don't bite the hand that feeds you, and industry and business pump vast amounts of money into our economy. And into political campaigns.

But back to the individual on the street. We don't have to lay down, and whimper that we're at the whims of industry and business, and the government.

Just as individual apathy cumulates into pollution and environmental degradation, so can individual action cumulate into positive results.

First off don't sit around waiting for someone else to look after the environment for you. Do something yourself, even if it's just in your own home, or your own yard.

Put garbage where it should be put. Or reduce the amount of garbage you produce. Or recycle waste. But at least do something.



Eventually, if enough separate individuals increase their level of environmental awareness, and level of action, their efforts will begin to overlap. For what you do affects others and what they do affects you.

It's a start.

At the same time, there are things we can do to prod the government, and industry, into helping.

The government in particular, will have to listen. If there are enough people talking — especially about how they'll vote.

Industry and business will have to listen, too. We buy their products. As I said, money talks. So hit them where they'll listen.

The crux of the whole issue, though, boils down to one thing: as individuals, we have to overcome our habit of taking the easiest path in whatever we do. The lazy path.

Sometimes it can be as simple as taking five steps.

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tention of the Liberals and NDP and also diverted the attention of the voting public from other significant issues.

Consider the federal deficit, it is well in excess of \$200 billion and we heard virtually nothing of this during the parties campaigning. It was only a few days before the election that it was mentioned by any of the parties, and they all agreed that taxes would need to be hiked and government spending decreased in order to reduce the deficit.

Without the free trade issue stealing the limelight McKnight's apparent apathy towards the Lubicon would have made excellent ammunition for the opposition parties.

The federal Tories could have easily been portrayed as violators of human rights for their general lack of leadership in Native affairs.

For example, the Tories do not even have one Minister dedicated to Native affairs; McKnight has a dual portfolio which gives him the responsibility of Northern Affairs too.

In addition the federal Conservatives do not find Native issues important enough to include on the agenda of the upcoming First Ministers conference.

Many of these issues would have appeared during the political campaign if the nation's attention had not been so completely obscured by free trade. It appears to have been a shrewd political by our Prime Minister.

For example, look at the Lubicon situation. The federal Minister of Indian Affairs, Bill

Brian Mulroney, by making the free trade agreement an election issue and not allowing the people to decide arbitrarily by referendum, successfully escaped potential political injury. In essence the agreement drew the undivided at-

tion of the Liberals and NDP and also diverted the attention of the voting public from other significant issues.

Free Trade Clouds Election Issues

By Brian Brochu

Just when you thought piece of free trade rhetoric rears its pointed head. But this article is not a newspaper yet another an argument for or

against but an analysis of the effects of free trade on the recent federal election.

Brian Mulroney, by making the free trade agreement an election issue and not allowing the people to decide arbitrarily by referendum, successfully escaped potential political injury. In essence the agreement drew the undivided at-

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Viewpoint

Voter Bribery as an Election Play

by Brian Brochu

It is very reassuring to know that some things never change.

And in Canadian politics, at election time, the voting public can be secure in the knowledge that three things will remain constant; 1) the Rhino party will make a mockery of Canadian politics, 2) the three serious federal parties will make a mockery of Canadian politics, and 3) the voting public will be bribed by the ruling party before the campaigning even begins.

Inspiration for this third topic came to me in the form of eight news releases which crossed my desk recently.

These announcements were spawned by Bernard Valcourt's Department of Regional Industrial Expansion. And they all dealt with the same subject, money for Native businesses, but in different areas of the country.

For example, one such news release was titled, "VALCOURT ANNOUNCES OVER \$6.7 MILLION FOR NATIVE BUSINESSES IN YUKON". These eight news releases rang up a total of \$29.97 million for Native businesses; and they were all announced within a period of less than one month, between August 18 and September 13. But why does the federal government do this?

Obviously, they do it, at least partially, to attract votes. In Quebec, for example, \$6.6 million was handed out in less than a month. But during the four years the Conservatives have been in office only \$12 million has been previously awarded to Native businesses.

This pattern is repeated in the Yukon and Northwest Territories. In other Canadian regions the cash disbursements have been annually proportionate

but not regionally proportionate.

Alberta has been the biggest winner by receiving over \$41 million since the Conservatives entered power; but Alberta has only the fifth largest registered Native population in Canada. This brings us to a key point. Why should Alberta be awarded the largest sum of money? In fact why should any province need to be suddenly granted a copious amount of cash?

Because the Conservatives are trying to hide something.

The easiest way to handle Native affairs is to simply hand over money. It is harder to deal with tough Native social and political issues such as the disproportionate number of natives in jail, to encourage greater respect for Natives among Canadians, and it is apparently much tougher to settle the Lubicon land dispute.

Valcourt noted how important the development of a vibrant Aboriginal economy will be future Native self-government.

But in Valcourt's home province of Quebec several Indian bands have been under a treaty for over two hundred years and are no closer to self determination than the Lubicon.

The Conservatives, as with other past federal governments, have failed to progressively deal with Natives issues. The Conservatives don't even have the decency to appoint a minister solely in charge of Native Affairs, as Bill McKnight also has the Northern Affairs portfolio.

The fact that election bribery is no more than a smokescreen to obscure the failings of a federal government is shocking yet reassuring—in a way. It is comforting to know that some things never change.

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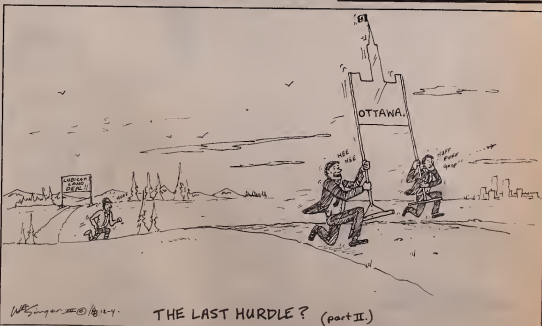
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"MERRY CHRISTMAS TO ALL"



The Only Indian Police Force in Canada to have Full Policing Powers What It Means

By Everett Lambert
ANN Correspondent

With a T-shirt bearing the words "Support your local Indian Police" hanging on the wall behind him, Bob Reid exudes a lively enthusiasm for his somewhat unique line of work.

The 42-year old sergeant works with the Louis Bull Reserve Police Department, Hobbema - the only Indian Police Force in Canada to have full policing powers. Reid stresses this point because it is one of the main reasons he enjoys his work with the Bull Band. "We have the same powers as RCMP or the Edmonton City Police," he notes, with his .357 magnum hanging at his side - a weapon he doesn't like to make an issue of.

Although Louis Bull's Police enforce all laws from the Criminal Code of Canada to the Band's own bylaws, Reid comments that he has never had to use his gun in 16 years as a lawman. He also adds that he doesn't like the type of attention the guns have drawn. "Five others use them," he remarks, referring to the other Alberta police forces that employ these effective weapons. "They're just part of the equipment," he says of the guns which are capable of piercing car doors.

So why has Louis Bull chosen these larger calibre hand guns? "Safety," he replies. The guns cannot be fired unless the trigger is pulled. The guns can be

dropped, stepped on or thrown at the wall and still they will not fire. A good deal of research took place before the police commission agreed that the guns be used.

The Band's six member Police Commission is chaired by band councillor Harrison Bull and includes councillors Henry Raine and Jerry Moonias, along with band members Molly Ports, Louis Raine and Martin Deschamps. The Commission works closely with Chief of Police Lambert Fox, 39, of the Blood Reserve in southern Alberta.

Reid is comfortable with the band's commission-approach to governing the force as it allows for a buffer between Chief and council and the police department. This keeps the politics out of policing.

One of the commission's tasks is the approving of the force's \$500,000 annual budget. Most of the budget goes towards salaries, with officers earning in the neighborhood of \$33 - 34,000.00 per year. "Officers are paid comparable to other police," Reid remarks. Two of the six officers are female.

With six officers and support staff the department is small but "Small is beautiful," Reid smiles. The force plans on remaining small at this time, however, talks continue into having other reserves join with Bull Reserve in having a larger police force. He mentions that Quebec

has the Amerindian Police which is a provincial Native police force.

A July 1988 Canadian Press article describes the department as having "brought law and order to the reserve." This can most be attributed to the response time the Indian police are capable of. With at least two officers on at any one time response is quick on the 15 square mile reserve. Officers will also respond to calls off-reserve if, for instance, a Louis Bull matter arises.

Most of the law-breaking consists of vandalism, driving offences - which includes drivers operating vehicles with suspended licenses and other such violations. However, Reid emphasizes that most of the violators are non-band members. Alcohol problems have also declined due to the band's dry-reserve bylaw. (Many bands across the country have adopted the dry-reserve rule which prohibits alcohol on reserve land). Also, when the force began in 1983, the reserve was plagued with approximately \$1.2 million in vandalism per year which has been reduced by an impressive 80 percent.

The success of the



police department is found in their community-based approach. "You have a friend on the Louis Bull Indian Reserve" says their bumper sticker. On Chief Fox's business cards are inscribed the words "Ask for the best ... we do."

Reid takes pride in having been with the force since its beginning in 1983 and plans to remain in Hobbema. The force has a reputation for building the department from the ground up. At a recent convention the force was asked to give a presentation on how they developed their organization.

If the Louis Bull Pro-

vince could give one piece of advice to other fledgling police departments it would be to make sure to choose the right people and to give something to the community in return by participating in local events and functions.

The Louis Bull force did experience problems initially with both the federal and provincial governments. The problem was caused by the special legal status of Indian Bands which fall under Ottawa's jurisdiction. The plan was supported 100 percent by Ken Rostad who was then Solicitor General for Alberta. However, although policing is a pro-

vincial responsibility, Ottawa still had to be consulted. "They gave us the runaround for awhile."

However, all parties have since agreed and law enforcement has improved dramatically on the reserve. The last time Louis Bull encountered suicidal problems was some two months ago and other such problems have also quietened down. Not so long ago Hobbema's suicide rate compared with such places as New York.

Although the Bull band police "still have challenges" Reid smiles and says "I'm proud to be here."

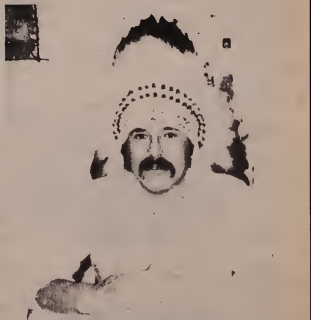
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Poetry

The Drums of Quakeamore

by Kerry S. Jewell

This one warrior was known as the great Quakeamore, because the land he could quake with a force evermore.

He resided in a great valley where he could overtake his foes, drumming blasts that shook the valley with the greatest woes.

Quakeamore stood not less than seven and a half feet tall; his massive muscles rippled while he stood like a great stone wall.

His sharp dark eyes were always on the watch day and night, for any strange alien who tried to sneak into his sight.

One fine day, when the corn was ready for harvest, he would beat his drums so all could hear from away farthest.

To the far corners of the great valley, down to the rivers, the rumbling drums would send down it's quivering shivers.

When there came to be war on this great land of his, to his great valley he went when hearing this.

He would sit and beat his drums to a strong war chant, awakening the souls to those whose lives he'd now plant.

Within this valley where all his corn did grow, beneath the earth's ground their bodies he'd sow.

The rumbling sounds of Quakeamore's huge drums, began making their ears deaf and minds became dumb.

Their fears really began to show when their minds became slow; weak they were at the sight of him so defeat began to show.

With only one Quakeamore against the devil and more, he looked at them before he started to implore,

"I will shake this ground beneath your feet;
this war I'll finish and you'll never complete.

"So leave my valley of it's vast rivers and corn,
or I'll leave you with widows only to mourn.

"Why do you try to take my valley from me,
when you know my strength and far off you can see.

Knowing this to be a full spirit in a man,
his voice became like thunder, so they fled his land.

When turning about, they saw him lift a drum,
knowing the sounds that was now going to come.

Beneath their feet the ground started to crumble
and break like the earth was about to split with the worst earthquake.

These stories of Quakeamore spread so far and near,
that no one dare wage war for great loss and fear.

He was called the great Quakeamore for the land he could quake, by beating this drums the minds and souls he could wake.

He needed no other weapon for fear drove his enemies away, thus the power he had always could make their minds sway.

This Rose

This rose which says I love you
this rose which says I care
This rose which says I want you
if only to be there.

This rose of crimson and of jade
whose thorns may make you cry
This rose which must wither and fade
though my love will never die.

This rose which says all of this
and ever so much more
I offer with a single kiss
from my very core.

Gregory Shayne Denman

Seasons of the Heart

When winter snows do fall
there's a changing in my heart
that warms my inner soul
though its pieces are rifted apart
and like gliding snowflakes
my heart melts in ice
For my love is not so cold
as to say the weather's nice
I yearn for winter's silence
so I know my path alone
Walks over sleeping grass
as my heart searches for a home

Gregory Shayne Denman

Topsy

by O. Moxley

I remember a happy Christmas
When I was a little girl
I prayed for Santa to bring me
A little black doll with a curl.

But I knew she was too expensive
For we couldn't help Santa a lot
We children had to be careful
About asking for things that we bought.

But still I longed for that dolly
As cute as a baby was she
In the catalogue they called her Topsy
And I knew she was meant for me.

So I knelt on the cold floor in winter
As I said my prayers each night
And I finished them off with the plea
"Please God let me get Topsy
For I know she was meant for me".

And somehow the magic was working
There was someone who heard my plea
For there in the top of my stocking
Was Topsy waiting for me.

I'll never forget that little dolly
For I loved her with all my heart
And over the years I kept her
Until sadly she fell apart.



Time Changes Youth

Essence flows like sand
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that life goes through alas
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Gregory Shayne Denman



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The Native Residential School —

By Gail Duiker
Morning Star (nee Gail Duiker) was born on the Red Pheasant Reserve on May 20, 1951. She writes of her search for identity growing up with a father of Norwegian, Irish and Sioux descent and a mother who was Cree. Here is her story.

Because one lone star remained in the sky that morning, my father named me "Morning Star". My Christian name was Gail. My sister Bernadette was born there only two years before me.

Our father, Lyle Wesley Barton, was outgoing and he told me wonderful stories. It was from him I inherited a love of writing. Our mother in contrast, was a quiet woman. She was Cree and was deeply loyal to her people. Claudia was her name. But it was this loyalty that caused an eventual separation. Our father could not remain where there was little work to be had. Our mother did not want to leave her people. They were all she knew.

In between our parent's attempts to reconcile we

spent much time away from them. We lived at a Native residential school, a French-speaking convent, a Baptist home, lived with the Baptist Minister and finally at St. Joseph's Convent in Mundare, Alberta.

When I left Mundare I was fourteen. I took with me some happy memories, some humorous and some sad. Our father had died while we were there. But I took home with me skills the nuns taught.

I can understand the native in his/her search for identity. Sometimes it gets lost at residential school. Continually, one must ask oneself, "Who am I, where am I going?" Only then can answers come. Only then can goals be established. Yes I share much of the heartbreak that residential schools fostered.

The Native residential schools that flourished in Canada and other countries, did an injustice to the very people they intended to help.

When the first explorers discovered Canada they described it's Native people as heathens.

Saint or Sinner?

Later, they found that the native peoples had spiritual beliefs and a moral awareness that centered around the tribe's best interests. However, European religions believed that the native way was wrong. The European religious organizations believed and still do, that their way of worship was/is better. The Catholic Missionaries that first arrived in Canada were undoubtedly happy. Here was a whole land of people, waiting to be "saved."

The way that these missionaries saw as being the best approach to "save and convert" the Native peoples was to start with the young. Therefore, Residential schools were built while the priests ministered to the reservation population.

The Indian Agent, representing the government, would keep a close watch on native families. Any children who experienced the misfortune of a family break-up were sent to the Residential school. The reasoning behind this was that a single parent could not,

the agent and government believed, support a family.

Once at the Residential school, Native children were subjected to what I call an "institutionalized life."

For a child born "close to the earth, with a spirit as free as the wind", the results were terrible. Depression was not uncommon for many of the children. Can you imagine being a child of four or five and not having anyone to give you that hug of affection or support? Often, no one explained to the children why they were there. So the children supported each other, urged each other to "toughen" up.

But perhaps, not too much blame can be placed on the nuns and priests. In forsaking worldly vows perhaps they forsook the "worldly" show of affection. Maybe they didn't want to give affection out of fear they would have favourites, or perhaps, there were too many children to show affection for.

The Catholic Religion was the prominent church that served the Native peoples. I would like to believe that in its heart, it really believed it would aid the Native people. There are some who believe that the church was in fact, a willing participant in helping the government to destroy a Native people's pride.

Unfortunately, Residential schools have turned many of its former residents against the so called white god. It is hard to believe in a God who doesn't approve of your language and your beliefs.

In the fifties the schools were very regimented in schedule and thinking. Change occurred by the early sixties. Higher education was stressed by bringing in a certified high school program. The nuns and priests became more aware of the human aspect of the children. But for the thousands of adults who once attended those early schools, change came too late.

When we left those schools, we felt lost, we weren't sure where we fit in. We had had hard times coping with fam-

ily life because we were institutionalized.

Through our introduction to the white culture, our own became alien, less desirable. We expected to fit into the predominant culture but did not have any of the skills to function in it.

It is only when the native child achieves an

education, many questions arise. Suddenly, an awareness is created, and understanding... "so this is why I feel as I do."

We learned some good things at the schools but often we have to search hard for the love of ourselves. That wasn't taught.

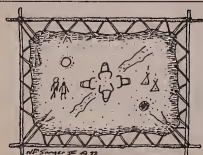


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The Metis — A Unique Part of Canadian Culture

Review by Glenna Hanley

One of the products of the Native Education Project has been a series of text books for the grades one to seven social studies curriculum that deal with native history and culture and the place of Native and Metis people in Canadian society today.

These books differ from similar learning resource books because they were written from the Native perspective and have been validated by those Native groups who are the subjects of the texts.

In the next few issues *Alberta Native News* will present reviews of these social studies books. The first is on the book titled *Canada's People: The Metis* by Phyllis Cardinal and Dale Ripley.

The Metis people, being of mixed race, often face discrimination from both sides, not being totally accepted by their white relatives on the one side, or their Indian cousins on the other.

This combined with the demanding challenge of seeking out a living in the fur trade in Canada's hostile prairie climate produced a tough, special breed of people.

The book *Canada's People: The Metis*, tries to highlight the positive attributes of the Metis. Although some attempt is made to explain the discrimination that often caused great pain and hardship for the Metis, still the authors seem, here, to be making a deliberate attempt to arouse a sense of pride in Metis children who read the book. It also portrays to the non-Metis that these were a people who were different from other races but still had much to be proud of.

The Metis race began with the mating of European explorers and traders, mainly French, but also some Scots and English, with Indian women. Without the presence yet of missionary priests and ministers, the Metis marriages, called "country marriages" were often performed in the Indian tradition. The book doesn't suggest this practice would be frowned upon by many white Christians and not considered a legal marriage at all by some.

The book describes the Metis' first major occupation, in the fur trade, and how their lives centred around the buffalo hunt, trapping and fishing.

It tells how these early Canadians were resourceful in using every part of the buffalo, making dried pemmican from the meat, clothes from the hides and even a crude kind of ice skates from the bones.

Like all history books this book tends to generalize with statements like, "The Metis were excellent buffalo hunters" and "They were excellent fishermen." I'm not sure every Metis was perfectly skilled in these occupations.

The book begins with a young Metis boy, Rene, talking to his grandfather about doing a school assignment on the Metis. Perhaps it might have been more meaningful if the authors had stuck with the format, having the grandfather say his great-

great-grandfather was an excellent buffalo hunter. This would leave the child reader with the realistic option to accept that perhaps not every Metis man was such a success.

The Metis people, even today, place great importance on the extended family and kinship ties. This book clearly illustrates how, in carrying out the dangerous buffalo hunt, and in their struggles to survive in a harsh unsettled land, the family and community co-operation was essential.

Social studies teachers today often like to use hands on activities to increase student interest in a subject. This book might have included a recipe, such as making bannock bread, as an activity a class could try.

The roles of the men, women and children of those early pioneer days are described, as well as, like the Indian families, the revered place of the elders. Modes of travel, dress and shelter are also described.

The book points out the cross-cultural exchange, and how the Metis were adept at making use of many Indian ways as well as European practices, and combining these different cultures to produce their own unique culture.

The lifestyle they had to adopt in order to survive was a lifestyle that later brought the Metis into conflict with whites who came to settle the west.

Of course any textbook writer faces the constraints of time and space. But the authors could have offered some more concrete examples of how the Metis differed from whites and how this led to conflict and discrimination.

The book tells of the significance of Louis Riel, of how he and others like Gabriel Dumont, became heroes fighting for Metis rights.

One of the more interesting chapters was called "Metis Laws and Customs." It showed how even in the very early days with the buffalo hunts the Metis had an interest in organizing their people and having a primitive form of government. It is not surprising that when the Canadian government wanted to make their lands part of Canada the Metis were quick to see that they must have some say in how their lands were to be governed.

This book brings the reader right up to the modern day and tells about the Metis people in modern society.

Statistics as recent as 1981 show the distribution of Metis people throughout Canada with most still living in the three prairie provinces.

The decline of the buffalo and settling of the west caused the Metis to lose their world of living. And through the depression and war years they faced discrimination in jobs and great poverty and hardship. It is surprising that they even survived as a distinct race.

And now with the formation of associations like the Metis National Council and Metis associations in Alberta, Manitoba and Saskatchewan, it appears there has been a resurgence of Metis culture and Metis pride and a hope that this unique part of the Canadian culture mosaic will survive far into the future.



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New Education Minister Addresses Native Conference

By Everett Lambert
ANN Correspondent

In one of his first addresses to Native people the new Minister of Education, Jim Dinning, praised the Native Education Project. His address was part of the 1700 delegate Conference on Native Education held in Edmonton.

Dinning recently took over the education post replacing Edmonton Glenora's Nancy Betkowski. The change was part of Premier Don Getty's recent cabinet shuffle.

Dinning praised the tremendous job done with the \$4.5 million project calling it a "resounding success." For examples, he referred to the production of the Piegan and Northlands school books which employed input from the Native community.

Calling the new Policy on Native Education a "success," Dinning remarked that "hundreds of Native parents, elders, associations and groups presented their views to the Native Education Project Team," which helped put the policy together. "The policy reflects the views, the goals, and most importantly, the commitment of Native people." But Dinning admitted that "we've got a long way to go."

A conference delegate criticized that the project is only temporary. The comment was responded to by Deputy Minister Dr. Reno Bosetti who expressed concerns that the program has to "keep producing." He remarked that "as long as it works I support it."

Bosetti was also asked of the NEP will ever develop into a branch of the department as opposed to remaining a project. He responded that he was "not sure," but that he would like to see expansions. "It may become a branch ... right now it's working

fine as a project."

Bosetti was also asked if teachers are being educated as to the special needs and concerns of Native students. "Are we educating the educators?" asked a conference delegate. Bosetti remarked "good question. Are we making a difference where the rubber hits the road? We have to look at a program that can be implemented at the post-secondary (university) level."

University Looking for Native Doctors-To-Be

In an effort to graduate its first native doctor, the University of Alberta medical school is on the lookout for native Indian applicants.

The university has reserved two of the 123 first-year openings for Indian, Metis, or Inuit applicants - provided the necessary basic requirements are met. While one in 50 Albertans is native, only about one in 125 students at the university is native.

The medical faculty received 740 applicants this year for 121 openings. A basic requirement for acceptance is a grade-point average of eight (out of nine) in pre-medicine university courses.

"It's our conviction there are probably some native students who would be very competent physicians but simply don't make the cut-off," said Dr. Ann Fanning, chairman of the university's health care careers committee.

"So we have said that if a native student fulfills all the criteria for admission, they may be considered apart from the competitive pool of applicants for up to two seats," said Fanning.

"But, once admitted, these people have to make the grade," she said. "They are going to have the same degree in every way, except the special admission."

The move by the school's medical department to allow special admission to native students comes in the wake of a similar action taken by the law department a few years ago. The faculty of law began an affirmative action program, reserving 10 percent of its first year openings for native or mature students.

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Minister Deciding on Paddle Prairie Election

by Everett Lambert

Due to recent controversy surrounding the last election for councillors in Paddle Prairie a new body known as the Metis Appeals Tribunal, or MAT, held hearings at this northern Metis settlement to determine the facts as to whether or not the election of former Chairman Gregg Calliou was legitimate.

When the polls were closed in the July 21 election for two council positions Mervin Bellrose had tallied 90 votes, Ira Lapp 76 and Calliou 60.

However, Calliou contested Bellrose's election in the grounds that he hadn't declared an agreement with his younger brother, Glen Bellrose, had with the settlement Council.

Paddle Prairie's Elections Interim Policy reads that a "candidate... shall file... a statement in writing setting out ... agreements s/he has entered into with the settlement that are still in effect and, to the extent s/he is aware of them, the agreements his immediate family ... have ..."

Glen Bellrose owed monies to the settlement at the time of his older brother's nomination. A binding agreement between Glen Bellrose and the settlement indicated these monies be repaid. Candidates had 14 days

after their nomination to file the notices, however Bellrose had failed to do so.

Subsequently, Bellrose was disqualified from holding a seat in the council and Calliou was installed in his place. Calliou had finished third in the six person race.

The position of settlement chairman is not decided by the vote count, instead the settlements have adopted a procedure whereby the five person council chooses a chairman from within their own ranks. Calliou was chosen and once again took over the chair, a position he had held for about a year prior.

In a telephone interview Calliou questioned the validity of the interim policy saying that "it was forced down our throats." He felt that only the first part of the two part policy was voted and adopted. The agreement disclosure section of the interim policy is found in its second part. The settlement council held a meeting with settlement members to see whether the policy was acceptable - a requirement laid down by Ken Rostad who was then Solicitor General for Alberta and responsible for settlement elections.

In a letter from the solicitor general's department to the Paddle



Dwayne Calliou, Vice Chairman, Paddle Prairie, and Margaret and Edward Supernault, East Prairie

Prairie administration the policy was accepted. Dwayne Calliou, vice chairman of the settlement, adds that "the policy is valid."

"The key is whether or not Mervin was aware," says the vice chairman, referring to one of the purposes for which MAT came to the settlement. "He's saying he's not aware, I'm saying he is." Calliou is younger brother to Gregg, who has been at least temporarily removed from Council.

Bellrose counters that he "was aware (Glen) got some building supplies, but didn't know how much or where it came from." He also feels that his brother's loan "is supposed to be confidential" and is no one's business.

Bellrose, not satisfied with being disqualified, pursued the matter and MAT was then formed to determine facts relating to the election.

MAT is the result of the new Metis Settlements Act Bill at present in the legislative process.

A bill must go through first, second and third reading before it becomes law. For instance, what is commonly referred to as Bill C-31 has now amended the Indian Act. It is actually no longer a bill, but an actual amendment to that act.

Section 64 of the Metis Settlements Act Bill will give the minister responsible for the settlements the right to create an appeals tribunal (MAT). It also gives him the right to seek out the jurisdiction of MAT, its rules of procedure, its powers and duties, the effect of its decisions, and appeals respecting its decisions.

The basic objective of the new bill is to allow the settlements greater control over their affairs. Since the inception of the process some three years ago the settlements and the Alberta Government have begun to implement portions of the bill. For instance nine advisors were hired by the settlements with the responsibility of reading the settlements for greater control.

MAT is another result of the greater-control process which allows settlements more jurisdiction over the settling of their disputes.

Dwayne Calliou states that he is "satisfied with MAT. However the Metis Settlements Act Bill and its accompanying Metis Settlements Lands Bill has also faced some rigorous contention."

In a telephone interview at press time, Rick McDonald, Director of the Metis Settlements Branch suggested that Bellrose may be reinstated. "From my reading of the findings, he (Bellrose) didn't know," he stated that "the minister simply asked the tribunal to determine the facts. The Minister now has to decide." McDonald commented that he expects Attorney General Ken Rostad to make the decision very soon.

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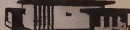
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Conference Exhorts Native Leaders To Be On Guard

by Sid Dunston

Native Indians are often their own worst enemies in the struggle for aboriginal rights, according to a delegate at a recent native leaders' conference in Vancouver.

Saul Terry, President of the Union of B.C. Indian Chiefs, believes that four areas of native leaders' political activity amounts to unwitting cooperation in a covert scheme to diminish aboriginal rights.

The four areas for native leaders to avoid, Terry says, are Ottawa's comprehensive land claims policy, the "modern day treaties" some B.C. bands strive for, alternative funding arrangements, and Ottawa's Indian self-government program.

About 250 native leaders attended the recent conference at Vancouver's Musqueam reserve in an attempt to create the first province-wide congress of B.C. Indians.

"We are in a state of seige," says Terry. "In all the documentation I have ever seen, the historical documentation, that has always been their objective — to dispossess us of our lands — not only our lands but everything that is connected with it, including the water and the air."

Terry warns leaders that their objective may not be out of reach, and that the authority of traditional Indian governments in their traditional territories must be recognized by natives and non-natives alike.

Any new native organization furthering those federal goals will not advance the cause of aboriginal rights in the Province of British Columbia, he says.

Nuu-Chah-Nulth leader George Watts says native leaders must set their sights on attainable goals. "It's not that I'm any different than Saul on this," he says, "but I know where we fit in this country. I know what the government's agenda is."

Watts continued: "The thing that's different between Saul and me is that I refuse to romanticize reality. I never dream, I guess."

Earlier this year, Watts signed a five year, \$58-million alternative funding arrangement with the federal government — the type of deal Terry criticizes.

According to Ehattasat elder Moses Smith, delegates should live up to their responsibilities to "carry" the torch of Indian justice.

Smith, a member of the Native Brotherhood of B.C. for 55 years, cites the days when unity among the coast's diverse Indian peoples was built with a trading jargon that allowed for trans-cultural commerce.

"Carry that torch," Smith says, "that torch of Indian justice that was lit way back in the 1880's, at the time of the allotment of reserves in British Columbia."

"I carried that torch, and I think I'm going to go to the great beyond with a satisfied feeling."

Delegates from 121 individual bands, 22 tribal councils and 15 Indian organizations attended the conference at the Musqueam reserve.

Protestors Voice Displeasure on Parliament Hill

In an effort to gain the attention of the federal government, native Indians are banging their drums on the steps of Parliament Hill in Ottawa.

Amid the drumming and chanting, George Erasmus, national chief of the Assembly of First Nations, said: "I doubt our forefathers envisaged that years later their descendants would still be trying to get the respect they deserve."

Erasmus pointed out to the crowd of supporters that Parliament Hill itself belongs to the Algonquins. "They are allowing Canada to use it as the nation's capital," he said.

Other speakers blasted the government's abuse of treaties, and native elders sang songs praising their leaders, women and war veterans.

Ontario chief Gordon Peters painted a picture of government deception. Native Indians drew up treaties with Europeans, he said, to share their land, to protect their rights, and to guarantee recognition as a distinct people.

"Instead," Peters said, "we have been dispossessed of our land and resources, our economic base has been destroyed, and our political institutions destabilized."

"Our patience has run out," Peters claimed.

"We've seen the Conservative government bend over backwards to bring Quebec into the Constitution," he continued, "to placate the provinces, and to compensate Japanese-Canadians for the violation of their rights during the Second

World War."

"But," Peters concluded, "what about Canada's first nations, who have been subjected to the most extreme and consistent human rights violations of any sector of Canadian society?"

Federal government spokesmen offered no reaction to the Native Indians' Parliament Hill protest.



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Winter is stem, with cold frostbite and shrunken sunlight. As with a mighty hand and mouth, of fang and claw in gray or white, it devours the land.

But, ah, turn the door on winter, friend, and home is the warmest paradise made aglow on earth in hearth's fire.

Home, sweetest home, is a winter indoors. A little heaven on earth descends onto the crowded little circle of the fireplace, with the choicest joys of family togetherness and homespun happiness. A whole world of living beauty and flashy warmth is rolled into a crackling dance of fire tongues.

The warm circle widens in glowing ripples, by friendly chatter, in the company of a few close friends, sharing warm air and atmosphere, a little good music and hearty laughter. It's a fiery world, man made, all and exclusively the offerings of the winter delights of time and season.

So, while you take the frosty bite and windy bark of old bold winter's rampaging beast, don't surrender your soul to the wild. Conquer the old conqueror by igniting the spark at the hearth.

By skill, ingenuity, and art, happy triumph lives in the warm heart.

See, in the heart of winter, there is still life, wonder, and awe. Stand still, observe, and admire.

Winter is snow-white beauty – a tale of a landscape, made clear in the air from inside out.

Still lies hidden, under a blanketing white, garden and roof and life's secret seeds. Dormant, underneath, life is alive, hibernating, germinating in decaying seed. The new spring of life is waiting underfoot.

The gray sky, low and white, is stretching in cold wrath. The icy lake bubbles up in cold breath, misty clouds against the falling skies. Has all the world collapsed into a



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deep freeze, with the sun losing its soul in a solar system?

Look, look a bit closer. winter is not dead. Winter is the celebration of life's survival, in spite of odds, means and short-sighted ends.

There, in the corner of rooftop, a sparrow is perched. Orphaned, or disoriented in its biological clock, and apparently failing in southerly migration, the bird is a survivor. So light in weight (scarcely an ounce and a half), and it stands up against the punches of heavyweight winter.

Watch her, in her instinct for survival. The sparrow masters the wisdom of warming herself to life, by the swirling smoke of a warm chimney...

Now look closer and nearer to the heart of life.

In the far side of the alley, a skinny cat wiggles her tail against the steamy outlet of a wall, belching out the warm vapour from a clothes dryer inside the house.

Winter, friend of life and lover of nature, is all wonder. The miracle in the wonder of survival comes through best in life's resiliency against winter's onslaught.

In winter – behold the miracle – we are all survivors.

In the heart that sparks the fire, the memory of roses is as good as their lively scent. The fire in the hearth, as the flame in the heart, is the stuff of the undaunted dreamer.

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Native Education: Our People, Our Struggles, Our Spirit

by Joanie Parker

The Native Education Conference held at the Edmonton Convention Centre in early November was a great success. Native Spirituality was the connecting link to the four interrelated themes which dealt with educational, cultural, social/political and developmental issues.

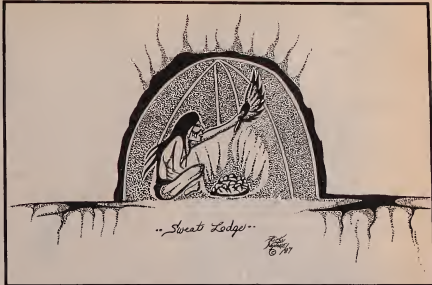
Among the more than 1700 Natives and non-Native people attending the conference from all across Canada were educators, teachers, administrators, parents, students, native leaders, and community members.

Master of Ceremonies Jeff Chalifoux, Board Chairman of Northlands School Division gave the opening address, discussing the significance of the conference in Native Education today. He agreed that education certainly is the key to our future and went on to stress that whoever is delivering education must be sensitive to and accepting of Native philosophy and native culture. "Native people cannot separate education from the socio-economic socio-political life

of the people. It is part of a whole and that is what Native people think education is, part of a whole. Traditionally, education has focussed on developing one's intellect and the physical, emotional and spiritual well being of the student was either neglected or non-existent" said Chalifoux.

He continued by saying, "the need to control our education system is only part of the picture." He also emphasized the need to control the philosophy behind every education system in this province where native children go to school. "Traditionally school boards and education institutions are based on philosophy that is foreign to Native people - a philosophy which is materialistically geared, and materialism is not one of the priorities of Native philosophy."

Citing several examples Chalifoux added, "in the past Native parents have been to blame because of the vast failure of Native children but we can't always be blaming the parents or the children or the school because the system is not



geared for them. The role Native Education needs to play is to try to understand and be sensitive to the needs of parents and school." Chalifoux later added "I have heard it several times that we have to be able to adapt to the white man's system but we don't need to throw our cultures and our values and our beliefs away in order to survive."

This critical point was also made by Joe Couture, an elder from Calling Lake who at the end of the two-day workshops closed the conference with his evaluation and impressions of what had taken place. He talked about the importance of survival and why it should and must continue. "Of all the workshops (in the forum that has been given to you) each one of them in and of its own, and all of them taken as a whole, are a strong comment to the relevance of culture in one way or another. They all either address what it is like when culture is integrated in education or what it is like when there is no cultural com-

ponent."

Couture described the gatherings in the early 70's with the elders and anyone else who wanted to take part. These workshops or "think tanks" as he described them covered a whole range of topics. In September of 1972 at the 'last' and 'best' of these, Native history was reinterpreted by those who had the responsibility traditionally to reinterpret that history for the younger ones. It ran something like this:

"In order to survive in the 20th century we must really come to grips with the white man's culture and the white man's ways. The white man has discovered and defined the harmonies in the two general cultures between the basic values of the Indian way and those of western civilization, thereby forging a new and stronger sense of identity."

Couture continued to say, "to be fully Indian today we must become bilingual and bicultural. We have never had to do this before but in so doing we shall survive. Since all of us involved with Native education have been working hard and burning out, maybe its time to have another one of those special conferences, this year or next year, with the elders, so we can clean our sights and get charged up again."

"The challenge is now for a greater commitment than ever before. We've gone on anger and impatience long enough. That was necessary but we've

gone long enough. Now that we have a clear and sharpening idea of what we mean, we've got to think like we've never thought before." This is also how Couture opened his address. "I think there is clear evidence that we've reached a milestone, we've come around a corner of some kind. Never before has there been such a range of kinds of Native workers, of professional people, Native and non-Native, coming together in a workshop like this."

Here are some highlights from a few of over 60 workshops at the conference.

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Expansion of the Boyle-McCauley Health Centre

By Brian Savage

The Boyle-McCauley Health Centre, situated in the heart of Edmonton's inner city, has fallen victim to its own success.

Claiming the expansion is "critical," Harvey Voogd, President of the Board that runs the Centre, unveiled a new fundraising campaign to raise \$1.2 million dollars that would allow the Centre to move into a

completely new facility half a block north of its present location by January 1990.

The theme of the campaign will be "Building i Community," said Voogd, who hopes to raise one half of the needed funds from the private sector through "a one to one approach to corporations and unions," and a "direct mail campaign" to the public, who contributed, Voogd

noted, \$60,000 last year to the Health Centre.

"Less than 5% of our fundraising goal will be spent on fundraising costs, thanks to the work of our volunteers," said Voogd, who added that the rest of the funding will be supplied by the provincial government.

Since its opening in 1980, the Health Centre has seen a steady growth in he number of patients examined. Figures for last year reveal that the 3 nurse practitioners carried out over 2,500 house calls while the 2 doctors at the center saw over 10,000 patients.

Dr. Hubert Kammerer, senior physician at the Centre, estimates that "forty to fifty percent of my patients are status Indians or Metis, while

many more are refugees, immigrants, Vietnamese, South Americans and Fijians, people who have no Alberta Health Care card," and who face a 2 year backlog in getting their Permanent Residency status approved.

"This is an underphysicianed area, over 15,000 people and only 3 doctors, two here in the Centre," observes Dr. Kammerer. "I see 40 to 45 patients a day, 60 on a heavy day, and that doesn't include house-calls."

Some unique aspects of the Health Centre include doctors on contract and not fee-for-service, this allows a doctor to spend more time with a patient if he feels he needs it, and the nurse practitioners who share the doctor's office and workload. This promotes "good communication" and the "cooperation" needed to deal with the flow of patients.

Still, admits Kammerer, "it takes a certain physician to work in this area," one "very accepting of a patient's lifestyle." The elderly, the alcoholic and prostitutes comprise a sizeable proportion of patients seen, and though Dr. Kammerer says he finds his position "stressful but challenging," and has been at the Centre for 4 years, acknowledges that other doctors have suffered "burnout" after 1 to 2 years.

Dr. Kammerer conceded that while there is a "network of sympathetic specialists" at the Royal Alec and the University of Alberta Hospitals who will take referrals from the Centre, he gets very little "positive feedback from peers," who cannot understand why he continues to practise in a "cramped, refurbished apartment building."

"It took us 8 months to get a second physician," said Kammerer. "We hope to get a third quicker since the new facility will be more attractive."

A third physician is the top priority for the Health Centre after the new building is completed, easing the workload of the doctors to a more manageable 20 to 25 patients per day. Next, according to Dr. Kammerer is a Native Health Care Worker to help address native needs and concerns. A community

Outreach worker employed by the Centre had to be cut last year due to financial cutbacks.

A prime motivator and an example of the real dedication that can be found in those who work at the Health Centre is Sister Teresa Arac of the Medical Mission Sisters, an organization whose objective is "to help heal the whole person - spiritually, emotionally and physically," and who concentrates on "those in need of healing who have few resources and less power to help themselves: the poor, the sick, the neglected, the oppressed."

Sister Arac, a nurse practitioner at the Health Centre since its opening

in 1980, helped organize concerned people and city agencies into forming a management committee that established the Health Centre with a staff of six.

Now, eight years later, patients face long line ups. Some are turned away and staff cutbacks and inadequate facilities erode the care the Health Centre gives.

A new fund raising campaign is mandatory to keep the Boyle-McCauley Health Centre a viable force in the inner city.

As Laurence Decore put it, "Inner city residents need this kind of commitment to their health care requirements."

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Police Action Draws Warning from Reserve

Mohawk Indians on the Akwesasne reserve near Cornwall, Ontario, are getting ready to defend themselves against police raids.

Any further police raids of the Mohawk community will force members of the reserve to take action, according to Grand Chief Mike Mitchell.

Mitchell said a recent anti-smuggling raid by Canadian and United States police departments undermined years of cooperation by the

Mohawks, the majority of whom are strongly opposed to the smuggling of cigarettes, drugs, liquor and weapons through the trans-border reserve.

Mitchell told reporters, after a recent two-hour meeting with acting deputy solicitor general Ian Glen: "We told him that if there is another raid, the consequences would be very serious."

"Then you will be putting the people in the position of having to defend their territory and

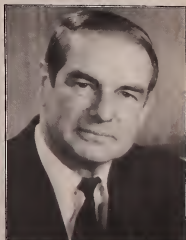
their community," Mitchell said "right or wrong."

In a show of support for Mitchell's stance, about 100 people—mostly women—blocked the Seaway International Bridge that passes through the Akwesasne reserve. The demonstrators voiced their opposition to the smuggling of cigarettes, drugs, liquor and weapons through the community.

Harry Allen, acting national chief of the Assembly of First Nations, is in agreement with Mitchell's concerns. "It seems," Allen said, "that whenever a situation involving First Nations approaches a crisis, this federal government runs to the police and the courts, then accuses First Nations of

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FROM
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provocation." Allen continued: "How many more times will armed incursions by police into First Nations communities be authorized by governments, or tolerated by the Mohawk Nation and others?"

The reserve's Mohawk community of 7,000 people, with its own police force, has in the past year and a half helped Canadian police with information leading to 110 smuggling arrests, according to Chief Mitchell.

The latest raid of the Akwesasne reserve involved about 250 Canadian and U.S. police.

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NOVA's NEP "Very Successful"

by Everett Lambert

In 1986, NOVA Corporation of Alberta implemented its Native Education Program. This project was the brainchild of two people who worked in the Native Affairs department, both of whom had a background in Native education. They are Dr. Ronald Scrimshaw and Mr. Ed Boulay. Many are probably familiar with these names already. Because of their background in Native education and their work with NOVA, they were aware of the shortage of qualified Native individuals to fill job openings, and the high drop out rate of Native high school students. These two factors convinced them to do something to help, and

they were supported by company senior management.

The Program has two primary goals: to inform, encourage and motivate students to further their studies, and to introduce the concept of career planning. Nova's motto is "Those who fail to plan, plan to fail". During the initial phase in May and June, two university students go into the communities to conduct presentations in junior and seniors schools that have high Native student populations. The latter part of the summer is spent updating NOVA's Native Student's Handbook and the Directory of Educational Services for Native Students and distributing them to schools and

counsellors. Last year NOVA teamed up with Mr. Roy Cunningham and his summer student at Petro-Canada to jointly sponsor the Project.

This program has now been held for three consecutive summers. To date, 89 presentations have been conducted in 66 communities to almost 2000 students. NOVA borrowed the traditional Native learning tool of using role models to teach. With this concept in mind, two Native university students are hired to work on the project. This approach combines two important factors. The speakers and audience have two important things in common: they're Native and they're students. The natural rapport that often develops during the presentations helps the learning process further.

The presentations are conducted through informal group discussions supplemented by written literature and a video. The video used exten-

sively (Presenter Judy Daniels has seen it 61 times) is entitled "Rise and Shine". It's produced by Alberta Municipal Affairs and features a number of positive Native role models. Nova also borrowed literature from Calgary Board of Education as well as Alberta Education. One item that usually generated a lot of discussion was the brochure entitled "Education, Career Planning and your Future" produced by NOVA.

This brochure focusses on successful Native people who have furthered their studies and established their careers. Each person shares some advice and words of wisdom with the students. Students found it interesting and encouraging. The whole presentation is aimed at stressing the importance of going to school and the fundamental importance of believing in yourself. Students and teachers complete anonymous evaluations of the presentation, and the results over all three years have been very positive. 90% believed that the content of the presentation was important and 89% agreed that they would recommend the workshop to other students. One implication of these results is that an overwhelming majority of Native students believe that education is important. However, the high drop-out rate is seemingly contradictory to this belief.

The project highlighted some problems which may be contributing to the high Native drop-out rate.

1. Although career planning is part of the Alberta school curriculum, few students actually received any specific, practical instruction. Teachers and parents

alike don't seem to offer enough encouragement or incentive.

2. Few treaty Indian students were aware of the treaty right to education and the practical application of this right. Students in general were largely unaware of the many sources of funding available. For example, the number of applicants for NOVA's annual educational awards is very low.

3. Some students did not have a healthy sense of self-esteem. Many students admitted they used

a lot of negative thinking. For example, many said things like "I can't do it" or "I'm not good enough", the end result being they didn't feel they could succeed within the school system. Of those students who did have a high sense of self-esteem, the majority were those who were strong in their identity as Native people. This seemed to be the basis of their strength.

Continued on Page 19

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NOVA Corporation Announces Educational Awards for Natives

by Brian Savage

Under its Educational Awards for Natives Program, the Nova Corporation of Alberta has designated four more recipients of the \$3,500 bursaries. They are Tracey Friedel, Sharon Jackson, Armand Cardinal, and Harvey Behn. They study either at the Southern Alberta Institute of Technology (SAIT)

or the Northern Alberta Institute of Technology (NAIT).

Stated Robert Snyder, a spokesman for NOVA Corporation, "We've had 30 awards so far, since the program originally started in 1981, under the Foothills Pipeline banner. NOVA took over in 1983."

The program assists native students carrying out post-secondary training in areas related to NOVA's fields of interest: petroleum, petrochemicals, pipelines, research and manufacturing.

This year's graduates were James Ahnassay, William Guiboche, Betty Landry and Lila Kinashuck.

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NOVA's NEP

Continued from Page 18

4. Some school officials contacted chose not to recognize that many Native students have unique values, issues and concerns. In one particular incident, a high school principal declined an offer of a presentation. The principal remarked that in September they had 63 Indian students, but by April this number had dwindled to 15. He did not offer any reasons for the high drop-out rate. It's obvious that this school was not meeting the needs of its Native students.

These problems cannot be solved easily or quickly. Too often schools simplify problems and end up distorting the picture. NOVA offers three recommendations.

- introduce career planning in junior high school and continue instruction in high school;
- give students and counsellors information about funding sources available to Native students;

• encourage Native youths to believe in themselves.

NOVA bases its Native education program on these key components and it's been very successful. However, this program is not enough to combat the drop-out rate. A three-pronged approach by community, parents and schools is necessary and vital. NOVA believes Native people are not only capable of achieving an education, but can accomplish this without neglecting heritage. Daniels sees the educational process as one more step toward self-government. Education plus a recognition and acceptance of their unique heritage can be the legacy for Native youth tomorrow.



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Feature Story

LEGENDS - A Way of Life

Story by William Singer

In the native way of life, storytelling plays an important role in learning the traditions of our people.

Years ago, the elders would tell us stories of how the earth, sun, moon and stars were created, and how all things came to be; stories like these are known as legends.

From generation to generation these legends were passed down and today they are still much a part of our lives.

For many tribes, there exists a supreme being where most of what we see around us came to be. (Not speaking of cities and all buildings of course). He is known for many different names such as nanabush, wee-sa-kay-jac, but to the Blood Indians he is known as Napi.

All of the people knew Napi. He had powers and was able to speak to the animals, plants, rocks everything.

He was serious at his creations and, moreover, he was a trickster who made foolish and spiteful deeds among his "brothers and sisters", which were the animals.

Many families and tribes have their own interpretations of Napi stories and in the end, it had a common moral. Some may teach a lesson while another may explain how a different part of nature came into existence.

Through these stories, it gives our children a better understanding of the culture and traditions of the native people, and for generations to come.

Long, long time ago, Napi was walking with his brother the fox, when they came to a large rock. Napi was very hot with his robe on, he had pity on the rock and proceeded to cover it. He did this so the rock would be protected from the weather.



The fox and Napi continued on. Napi noticed that a rainstorm was approaching and soon thought about his robe. He told the fox to run back and get his robe from the rock.

The rock refused to give the robe and Napi got angry. "Why do you take something back after you've given it away?" said the rock. "You don't need a robe so give it back to me," replied Napi.

Napi grabbed the robe from the rock, then he and the fox went on.

Soon Napi heard a rumbling and when he looked back the rock was chasing them. They began to run.



Napi told the fox to save himself, by digging a hole in the ground and hiding. That's why to this day, foxes live in holes in the ground.

Napi kept on running, but the rock was gaining on him. Napi was crying for help when two birds saw the predicament that he was in and came to the rescue. They came swooping down and made loud noises and spitted at the rock. Each time they hit the rock, a piece would break off, until it finally broke into many pieces and scattered all over. Today we see the remains of the rock scattered all over the land.

Napi was very angry at the rock. He took out his anger on two little chicks in a tree. He tore their mouths wide open and made the chicks cry. When the parents saw their young, they wondered if they were eating raw meat, since their mouths were all bloody. The chicks answered "it was Napi, he did this to us." This made the parents very angry since they had just saved Napi from that big rock.

They soon caught up with Napi and began spitting and attacking him.

Napi saved himself by jumping into a river. The moral of this story goes: "Never take back what you give away," or in other words, "don't be an Indian giver."

This story was contributed by the Ninastako Centre, Blood Reserve.

Ninastako Centre is located at Standoff, Alberta and has its beginnings at the St. Mary's School on the reserve in 1969. At that time it was called the NatoSapi Learning Centre and had an adult upgrading course that included beading. It was incorporated in 1974 and the name was changed to Ninastako Centre.

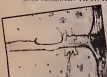
Today the centre has a full all-native library, with curriculum development materials, archives and museum. In the last few years it has included a video department, where they produce their own native programs for demonstrative and educational use for schools.

This in turn promotes a self worth, self awareness and self reliance among the Bloods.

Seasons Greetings

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The Party's Over, Alberta Gets Tough

Alberta's getting tough on impaired drivers. If you are caught driving impaired, you will find out just how tough.

The facts are that during 1987, 26.6% of drivers involved in fatal collisions in Alberta had consumed alcohol. Alberta has had at least the third highest number of drivers charged for impaired driving related offences in Canada from 1982 to 1986. Albertans want this stopped! They want an end to the human suffering and tragedy of death or injuries that are caused by impaired drivers.

Marvin Moore, Solicitor General, has announced increased suspension periods for convicted impaired drivers and higher penalties for drivers operating uninsured vehicles.



PHOTO: EDMONTON JOURNAL
A familiar sight since 1973. Last year 430,495 vehicles were checked at 27,400 CheckStops

Drivers convicted for a first offence of impaired driving will have their licences suspended for one year, three years for a second conviction and five years for a third. Those convicted of impaired driving causing injury or death receive a mandatory five year licence suspension.

The penalties for driving a vehicle without insurance have increased to a \$600 minimum and a \$2,500 maximum to deter high risk drivers from deliberately avoiding the purchase of insurance.

These penalties, made under Alberta's Motor

Vehicle Administration Act, are in addition to penalties for impaired driving in the Criminal Code of Canada. These include fines ranging from \$300 to \$2,000; jail sentences of 14 days to 6 months; or a combination of fines and jail sentences. In the case of a conviction for impaired driving causing bodily harm or impaired driving causing death, the penalties are jail sentences of up to 10 and 14 years respectively. Driving while under suspension will make you subject to fines of up to \$2,000 and/or up to two years in jail.

The CheckStop program has been beefed up with the addition of a new fleet of vans. These CheckStop vans will be used by Alberta police agencies to support the CheckStop program and to make Albertans aware that the program is a year-round concern.

The Alberta government has implemented tough legislation but every citizen must make it work. Mr. Moore summed it up by saying "Driving is a privilege - a privilege that requires all drivers to accept their responsibility to drive safely."

CHECKSTOP: Plain and Simple

It won't be a merry Christmas this year for some Alberta families. This is supposed to be a festive season, but there is nothing festive about it when a loved one is killed in an alcohol-related collision.

The RCMP and police agencies throughout the province will be starting their holiday CheckStop campaigns in early December. From the period 1980 to 1986 there were 1,100 fatalities resulting from drinking drivers, and 20,000 injury collisions that involved the use of alcohol. The year-round CheckStop program is aimed at reducing deaths and injuries caused by drinking drivers in Alberta.

The results of the CheckStop program speak for themselves. Over 19,000 Albertans were charged with an impaired driving related offence as a result

of the program, and other related police initiatives, in 1987. More than 3,700 of these offenders were incarcerated in Alberta's correctional facilities. Currently, there are 35,000 Albertans who have had their licences suspended as a result of impaired driving convictions.

Impaired driving is a serious social problem which requires the immediate attention and full co-operation of government, private agencies, the corporate sector and all Albertans. Don't tolerate impaired driving. There's a lot you can do to keep these people off the road. Take action as an individual, and as a member of your community. Impaired driving is a crime. Plain and simple.

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During this festive season, the RCMP and police forces throughout Alberta will be doing their utmost to make sure the streets and highways are safe for the motoring public. All police agencies across the province will intensify their CheckStop programs during December.

The chances of being stopped by CheckStop this year are greater than ever before, and if you are convicted of impaired driving, the

penalties are severe. You will automatically lose your driver's licence and receive a substantial fine. If you are a repeat offender, you may also be sentenced to a prison term.

The party's over for impaired drivers in Alberta. Don't drink and drive.

CHECKSTOP

Alberta
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Personal Account of Impaired Driving Offense

"OH NO!!! They're pulling me over!! What am I going to do now! I can't afford to lose my driver's license again!"

Those horrible thoughts fly through my mind before being pulled over for drunk driving.

It happened in 1984 on a reserve just outside of Edmonton. We were going to my girlfriend's house out on the reserve

and I was driving my girlfriend's truck. I was drunk. My friends were drunk. Sitting next to me was my friend Bruce.

We were being followed by some other fellows of ours, who were driving in a car. They were also drunk. When we neared the village part of the reserve the headlights of our friend's car were right behind us. I

noticed their headlights disappear. Then they reappeared again.

I started showing off: spinning my tires around corners, fishtailing the truck and speeding.

I pulled into a part of the village where the road was quite wide. I started burning donuts.

All of a sudden I notice red and blue police lights flashing and those hor-

rible thoughts start flashing through my mind. The lights, which I thought belonged to my friend's car, actually belong to an RCMP cruiser. They have swapped places with my friend's car. Our friends probably noticed the RCMP and fled. The cruiser follows and stops us. I thought it was our friends following us, but it was actually the police. I wish I had been more careful and watched out for the police. I wish I hadn't even got behind the wheel.

At the time I was spinning my tires and driving crazy, the police were right behind us.

After turning on his red and blues he parks right behind us. I wish he'd turn those damn lights off. We're right in the village and I don't want anyone to notice us. But they keep the lights flashing. I swear they do things especially to make you feel as bad as possible.

I didn't want the officer to know that I already had an impaired driving offense and was still under suspension for it.

I see him approaching the vehicle, flashlight in hand. He steps up to the side of the truck and shines the flashlight in my face.

"Have you been drinking?" says the officer, "Yes, a bit," I answer. He asks me to step out of the vehicle. I step out and as I do, a beer bottle falls out of the truck. "Oh no!"

After I get out the officer shines his light into the cab of the truck. The

two girls are passed out. My friend doesn't look too sober.

They ask me to step to the back of the truck. My heart is pounding! The younger officer asks me to walk a straight line. He has his flashlight shining in my face. I fail the test and the officer puts me in the back of his cruiser. I feel like a criminal. Being a Native person pulled over on an Indian reserve doesn't make me feel any better.

We pull up to the back of the Stony Plain RCMP detachment. The automatic garage doors open and the cruiser enters.

In the police department they sit me down for a while. I am then asked to go into a small room where they keep the breathalyzer. The officer explains the procedure and asks me to blow a breath sample into the scary-looking machine. I blow and the responsive little needle registers well over the legal limit. I am taken back to the waiting area.

The arresting officer reappears and tells me that I have been charged with impaired driving and that I have the right to a lawyer. He asks me if I would like to phone a lawyer. I tell him yes. He tells me to phone him. I

tell him I don't have a lawyer. The officer is losing patience with me and slams a phone book down in front of me and tells me to find one. I am upset with him and become unco-operative. I am taking too long to find a lawyer so he grabs me. I hit him and knock him against the wall.

Other officers jump in and wrestle me into the drunk tank. It's cold and dark in the cell. I am given a gray blanket to cover up with. There is no bed in the cell. There is nothing in the cell but four walls. I can't get warm enough to fall asleep. It's hard to get comfortable with only one gray blanket and a cement floor. So I spread the blanket out on the floor, lay along one of the sides and roll myself up inside of it.

In the morning I call my girlfriend and ask her to come and pick me up.

Sometime later I went to court. I was given a one year suspension just for driving while under suspension and an additional year for my second impaired driving offence. I was without my drivers license for three and a half years.

Believe me. It's not worth it to drink and drive.

"Best Wishes for a safe & happy Holiday Season"



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Do You Know When You've Had Enough To Drink?

In the world of impaired driving a really well known buzzword is ".08 percent." Most people think that you have to have a blood alcohol content of .08 percent before you can be charged with impaired driving. This isn't true.

If a police officer feels you've had too much to drink, you can be charged or your license can be suspended, on the spot, for 24 hours.

Tests can also be taken right at the roadside. So if you're one of those who feels you can drink just the right amount and stay on the right side of the law at the same time, think again. In an average year about 25,000 drivers in Alberta are charged with impaired driving.

The bottom line is this: listen to yourself. YOU know when you've had enough or too much. It all depends on how much you weigh, your health, and how fast you drink - ever notice how some people get drunk faster than others? Since you know best your capacity for alcohol the following chart is only meant as a guide.

Blood Alcohol Approximation

Weight	Hours of drinking time	Liquor 1 oz. or beer 8 ozs.	
		Legal limit	Safe limit
125	1 hr.	4	3
	4 hrs.	7	5
150	1 hr.	5	3
	4 hrs.	8	6
175	1 hr.	6	4
	4 hrs.	9	8
200	1 hr.	7	5
	4 hrs.	11	9
225	1 hr.	8	5
	4 hrs.	12	10

New Aids Booklet

By Brian Savage

"AIDS: The Choices and Chances," is a new AIDS booklet put out by the provincial government. Director of the Provincial AIDS Program, Dr. Bryce Larke, stated that the 22 questions and

answers in the booklet would address the major concerns the public has about this disease.

Contributors to the booklet include the AIDS Network of Edmonton, AIDS Calgary, Dr. Bryce Larke, and various other health professionals. The booklet is designed around the most-asked questions to the AIDS INFOLINE telephone service.

There will be 600,000 booklets distributed through provincial health units, supermarkets, pharmacies, community groups, post secondary institutions, and private physicians.

The AIDS INFOLINE (1-800-772-AIDS) has nurse counsellors available to handle calls from 8:15 to 5:00 pm, Monday to Friday. Outside of these hours there is a recorded message for callers.

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ABCD Program Grants Money to Sturgeon Lake Indian Band

By Brian Savage

A grant of \$47,000 has been given to the Sturgeon Lake Indian Band (#154) to employ 10 people who will receive on-the-job training in landscaping.

Those hired will be employed until January, 1989, and will be given instruction in soil erosion, fire hazard reduction, tree planting, reclamation and irrigation and drainage control, in addition to the landscaping education.

Funding is provided by the Alberta Business and Community Development (ABCD) Program and administered by Alberta Career Development and

Employment. Their criteria demands that a minimum of three people be employed for at least six weeks, and that these positions supplement, and not replace, current employees. Projects that involve the environment, the community, productivity improvement and economic diversification are all eligible for funding from this program.

"Thanks to ABCD we can now proceed with needed improvements and provide several of our members with valuable training," stated Sturgeon Lake Band assistant administrator Lydia Kowalchuk.

Steve Swerhun - A True Samaritan

by Deborah Moser

During a recent visit to Calgary, I found myself in need of a true Samaritan. I found one in Mr. Steve Swerhun.

I was on an evening outing with friends. We stopped at a Macs, made some purchases and were on our way. Next stop was to pick up a friend and then on to a local café. I know that I had my wallet at the Macs store; I remember opening the zipper and peeling out a dollar bill. But when we drove up to the café, I placed my hands in my pocket for its reassuring touch and found only emptiness. "My wallet's gone!" and we searched the Honda Civic. I wished for a bigger car with nooks and crannies but there is no place for a wallet to hide in the 1980 model. We drove back to the friend's house and looked on the ground - then back to the Macs store where the storekeeper acted as though losing a wallet was no big deal and certainly no concern of his. Then back to the friend's house - just to be sure. And finally back to the restaurant - where we searched the block even though I was quite sure I'd noticed the missing wallet prior to leaving the car.

During our marathon driving spree, interspersed with massive searches of the little car, I learned that both my colleagues had recently lost their wallets/purses. Both had been stolen. One wallet went missing at work and one disappeared at a recreation club. We agreed that it was truly a sad commentary on people today. But one friend advised me not to lose hope. A true Samaritan, she claimed, might contact me and return the wallet even if it meant a long distance phone call to locate me.

"A true Samaritan!" I guffawed in disbelief, and exchanged a glance of cynicism with my other companion.

Well, I decided not to cut the evening short quite so abruptly and we continued into the café. The conversation drifted into small talk but always seemed to come back to the subject of lost wallets and missing contents and lists of places to contact.

My mind was dull. I just could not believe that I could so stupidly lose my wallet - all my ID, some on-hand cash, my plane tickets home. I was quickly becoming miserable company and knew it was time to end the evening.

I reached the place I was staying and immediately got on the phone - I cancelled my credit cards, phoned home to advise my husband not to use them, called the airline and then reported the incident to the police. I'm not sure why I called the police and the officer did not seem too optimistic. He did not even inquire about a phone number where I could be reached in Calgary. I volunteered the information before hanging up.

Within the hour Constable Turcotte of the Calgary Police was on the phone to let me know that my wallet had been found and turned over to his department. He informed me that its contents were untouched - right down to the \$57 cash and the return por-

tion of my airline tickets. Mr. Steve Swerhun, he told me, spotted the wallet on the street and called the police. My wallet was recovered that night and so was my faith in people and my belief in the true Samaritan.

Thank you Steve Swerhun.

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Native Running Club to Begin This Winter

by Joanie Parker

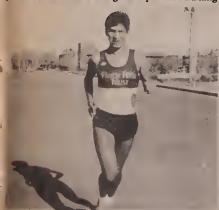
In an exclusive interview with Alberta Native News, Native marathon runner Allen Beaver discusses how and why he wants to get more Native people involved in sports, "not just running but other things too," he says. He also talks about racing in general and describes what it is like to run a marathon.

Alberta Native News: How is marathon different from other races?

Beaver: Usually it's the top 250 runners that start the race about ten meters ahead of the others. The runners who are fastest go ahead so they won't get caught in all the pushing and shoving.

Alberta Native News: How long does it take to train for these marathons?

Beaver: To run a marathon you've got to average 10-15 miles a day over a three-month period. It's a lot of work but it's worth it. When I was in Guelph, Ontario, I was able to train with one of the best coaches in Canada, Albert Shearhart. He makes you work hard but it was great experience training



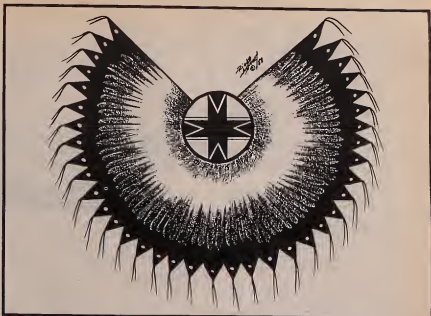
under him. I've picked up a lot of tips and now I've changed my workouts.

Alberta Native News: Tell me about the 26-mile marathon you recently ran in Toronto. How did you place?

Beaver: I don't know because they only give you the unofficial time when you finish. They don't tell you your placement right away because there are so many competitors. In the Toronto race there were over 4000 runners. They usually send your placement in the mail four to six weeks after the race.

Alberta Native News: Have you got any more races scheduled?

Beaver: Next year I want to make sure I qualify for the Boston Marathon. I set high goals for myself



because I believe everything you dream of is within your reach. I'm in sports to challenge myself and to prove to myself that the goals I've set can be reached. But what's frustrating to me is all the jealousy I get from my colleagues. Especially when I'm trying my best to help give Native people good exposure through sports.

Alberta Native News: What if you don't reach your goal?

Beaver: You have to believe in yourself and that you can achieve your goals, you just have to put a lot of work into it. I have more than one goal. I also want to help young Native athletes stay away from drugs and alcohol so I'll be something like a role model for them.

Alberta Native News: How are you planning to do that?

Beaver: I want to start a running club this winter so that I can help young Native athletes to start running.

Alberta Native News: Where will you look for these runners?

Beaver: Probably anywhere around here in Edmonton.

Alberta Native News: Maybe they can look for you too.

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Native Controlled University a Reality

by Brian Brochu

In Canada, Native controlled post-secondary education is an unfortunately rare occurrence. But at the Saskatchewan Federated Indian College (SFIC), based in Regina, a few determined educators have asserted control over the curriculum Native university students encounter.

At the Conference on Native Education in Edmonton, November 1-3, a presentation was made by Department of History head Blair Stonechild.

Stonechild pointed out that one of the main reasons for the college was to address the special needs of native students. He found that many were failing out of university despite the efforts of staff to reverse this trend.

The transition to university can be very difficult for Native students as they do not feel an accepted part of the campus.

Thus a campus developed especially for Native students will prevent these negative feelings.

The SFIC was created in 1976, as an experiment, on the University of Regina campus. Its beginnings were modest at best, student enrollment began with only 6 students.

As Stonechild pointed out, "People were apathetic towards the idea. They just sat back and expected the college to disappear in two or three years."

Today, with a student body of over 840 students, the college offers all the benefits of a larger university by being affiliated with the University of Regina but because it is federated the SFIC can remain relatively independent and foster a more personal attitude towards the Native student by taking the appearance of a small college.

Eight Chiefs, representing different districts of Saskatchewan, make up the Board of Governors. They help to maintain traditional Native values in the programs.

In addition tribal elders are made easily accessible for counselling and lecturing.

One aspect that enhances the uniqueness of the college is its use of the most appropriate instructors, not necessarily the most educated. As a result the SFIC can boast a 40% Native instructor ratio.

The SFIC offers programs in the Arts and Sciences, Business Administration, Native Studies, Professional Programs and graduate studies.

The college also offers outreach programs for certain subjects which can be completed entirely on the reserve.

Feds Show Interest in Saving Carmanah Watershed

The federal government may step in to save the tall trees of Vancouver Island's Carmanah watershed.

Bob Wenman, Conservative MP for Fraser Valley West, said Ottawa is prepared to initiate talks with Victoria to preserve the watershed on western Vancouver Island.

Federal Environment Minister Tom McMillan wants to "look at options, including a memorandum of understanding that will assure the preservation of the tall trees of the Carmanah watershed," Wenman said.

shed, home to Canada's tallest known Sitka spruce, has become the latest area to fall under the direct scrutiny of preservationists.

The Western Canada Wilderness Committee is campaigning to have the entire watershed set aside from logging.

Clear-cutting 96 percent of the valley will threaten the Sitka spruce eco-system, according to a committee spokesman, because logging would leave young spruce exposed to mud and flood debris, as well as exposing the remaining giants to wind blowdown.

Paul George, a committee director, termed Wenman's negotiations announcement "great".

In October, MacMillan Bloedel unveiled a logging proposal it said would preserve "nearly all" the largest spruce in the Carmanah.

The forest industry behemoth proposed a 152-hectare "Sitka Sanctuary" recreation site in the mid-drainage, and a 23-hectare "Carmanah

Giant" recreation site around Canada's tallest known Sitka—95 metres.

Logging would be tightly controlled in a 1,800-hectare area around the two recreation sites, according to a company spokesman. Clearcuts would be limited to 40 hectares to preserve the views from the sites.

A team of consultants and company officials concluded that controlled logging will not change the environment make-up of the Carmanah Creek. And they also found the spruce trees to be set aside are all deep-rooted, and growing in well-drained soils away from storm winds.

The federal government department will conduct its own assessment of MacMillan Bloedel's proposed management plan, Wenman said.

The B.C. forests ministry has promised its own public review at a later date.

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Musqueam People Challenge 1982 Constitution

by Rick Riel

In an effort to secure unrestricted salmon fishing rights, Vancouver's Musqueam Indian Band has gone all the way to the Supreme Court of Canada for a ruling on the issue.

The nation's highest court heard the case in early November, but Justice Gerard La Forest and the six other Supreme Court judges reserved judgement. A decision on the rights of aboriginal fishermen is not expected until next year.

The Musqueam band's case is a direct challenge to the existing rights guaranteed in the constitution of 1982. The band is contending that the government can no longer restrict their right to fish for salmon.

Marvin Storrow, lawyer for the Musqueam band at the hearing urged the court to give a liberal interpretation to the constitutional phrase "existing aboriginal rights." Such a phrase should be taken in the Musqueam case to mean rights as they existed before Europeans arrived in North America, Storrow contended.

In response to Storrow's request, Justice La Forest gave an indication of the potential ramifications of this test case. The city of Montreal was once an Indian village, La Forest said, and he asked Storrow what the court will do when Indians ask for the land's return.

"I don't know what the answer is," Storrow replied.

The band's case before the Supreme Court of Canada stems from a situation four years ago where Ronald Sparrow, a status Indian, was charged with

violating federal regulations by using a 43-fathom net to fish for salmon in the Fraser River off Vancouver.

Sparrow had his conviction overturned by the British Columbia Court of Appeal, and another trial was ordered. However, Sparrow appealed that ruling to the Supreme Court in the hope that his conviction be dismissed altogether.

The case now has the potential to alter dramatically the constitutional agreement of 1982, in respect to native Indian rights. However, the federal government, six provinces and sports fishermen on the West Coast argue that the constitutional accord allows for the regulation of Indian fishing on the grounds that the phrase "existing aboriginal rights" implies rights as they were in 1982.

Native Leadership About to be Tested As Never Before

The time has come for native Indians in Canada to stop feeling sorry for themselves.

Al Chartrand, president of the Winnipeg-based Native Clan Organization, believes Indian peoples must cease relying on handouts from the white man.

Native Indians must begin to fend for themselves, Chartrand says.

"It is time to test the native leadership in this country. Power over our affairs will mean we can no longer blame the department of Indian Affairs, or the white bureaucracy, for everything that goes wrong," says Chartrand.

Chartrand, head of the 17-year old, non-profit organization, was appearing before an aboriginal justice inquiry.

He says Native Indians should adjust to white society and develop a compatible work ethic.

"Stop feeling sorry for yourselves," he says, "and either fish or cut the bait."

"The root causes for the sad state of native society — education, employment, living conditions — have to be addressed by all of us. These problems faced by native society will not be solved by governments throwing large chunks of money at every native leader who knows how to make a speech and manipulate the media," according to Chartrand.

In reference to the existing justice system, Chartrand cautions that time is running out for changes to be made that could alter the status quo. He wants to see native peoples become full participants in the system.

Changes are necessary in the justice system, he says, because many natives see it as "the white man's weapon, a very visible symbol of white domination."

"It has become part of the native way of life, a part of native culture. It is the white man's system, into which native people feel they have little or no input or control."

"Ours," he adds, "is a dirt-poor society, and poverty breeds crime."

Many natives who have done time find the food and living conditions superior to what they can on the outside. This result means jail is less of a deterrent for natives than for the average white offender, Chartrand says.

Many young natives view jail the same way people from other cultures see a university campus. "You can see it when they return from jail and swagger down the main street of a reserve," he says.

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Bell Blends Cultures into Native Ballet

By Steve Whitebear

The Land of Spirits, Canada's first native ballet, is about to hit the stage.

Based on the old Indian legend of Winona, the gala production is expected to begin a cross-Canada tour early next year, according to producer John Kim Bell.

"I took a traditional native legend," said Bell "and I made it a contemporary updated story, socially relevant, about an alcoholic Indian who gets well through traditional values of courage and strength."

While the ballet world of elegant swans, pink toe shoes and graceful arabesques seems far removed from an Indian reserve, Bell's production should bring the two cultures much closer together.

Bell, 35, is a Mohawk born on the Kahnawake reserve near Montreal, and he is the first North American native to become an orchestral conductor and composer.

"This is to Canadian music what Bartok's gypsy melodies were to Hungarian music," Bell said.

Bell's persistence got the show off on the right foot with a recent opening performance at the

National Arts Centre in Ottawa. Following the national tour in 1989, it is hoped the production can be taken on the road to the United States and Europe.

The Land of Spirits is a story that can appeal to a wide audience.

"Every Indian will come to see the native ballet," he said. "And general Canadians who would not go to a pow-wow will come see a native ballet because its more in a format that's palatable to them."

It has often been thought that traditional Indian, Inuit and Metis culture cannot withstand being diluted when it is combined with European culture forms such as ballet. But Bell has confidence in the strength of the story.

"When I first started the foundation, a couple of Indian chiefs would say, 'Well, this isn't the Indian way, music and ballet.' And I said, 'What kind of car are you driving? The Mohawks make that?'"

And, no, Bell said, not one person in the ballet will be wearing a pink tutu.

The Land of Spirits extravaganza is expected to cost \$800,000.

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Museum Promotes Inuit Heritage

The finest collection of Inuit art, sculpture and heritage, can be found in Churchill, Manitoba.

Housed in The Eskimo Museum, this undeniably breathtaking collection of Inuit works can be considered a labour of love, by both the artists and the curator, Brother Jacques-Marie Volant, OMI.

Churchill's Eskimo Museum has its roots in the early 1940s. The Catholic Missionaries Oblates of Mary Immaculate (OMI) have shared the rugged and harsh life of the Canadian Eskimo for decades.

Through their harmonious existence, the missionaries learned to appreciate and promote the artistic works of the Hudson Bay Inuit peoples.

In the early 1940s, Father Franz Van der Velde felt that there was a need for a museum to house the steadily increasing numbers of Eskimo artifacts being brought to the Catholic Mission. In fact, for years, many a visitor had climbed the stairs to the attic of the mission to see the beautiful carvings in their temporary home.

In 1944, Father Jean Philippe was put in charge of the museum project. The museum was built in that same year.

In 1948, Brother Volant, an original builder of the museum, assumed the responsibility of operating the Eskimo Museum. From that day, he has undertaken the task with enthusiasm and expertise.

The museum displays contemporary Eskimo art, and it also has entire sections devoted to the cultural history of the Inuit. The museum is a compendium of life in the arctic. A 400 kg polar bear and a 600 kg walrus are suspended almost life-like behind glass cages to greet visitors.

The shelves, walls and cages of the museum display representatives of every imaginable creature inhabiting the arctic region.

The most popular museum attractions appear to be the Inuit sculptures of bone and soapstone. The narwhale and walrus tusks capture a lot of attention, too.

Hundreds of Eskimo carvings telling the story of the Eskimo people, of their lives past and present, are featured in the museum.

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Lubicon Chief Comfortable on Centre Stage

by Rick Riel

Bernard Ominayak has come of age — in a glare of publicity.

Since the Lubicon Lake Indian Band in Alberta intensified its fight for a reserve, and sought a larger audience for its cause, band chief Ominayak has been thrust to centre stage.

This concerted determination on the part of the Lubicon band to gain a foothold in society has taken a once self-conscious man and transformed him into an assertive, self-confident recognized leader.

The cause of his people has led Bernard Ominayak to tour Europe to speak about the Lubicons and to ask support. And he has appeared before a black-tie gathering in New York to receive an award.

Where there is now a confident look and an easy-going manner when he speaks with outsiders, there used to be a self-conscious shuffling of the feet and one-word answers. Ominayak, the slight Cree in the team jacket, blue jeans, a baseball cap, has come to symbolize the Lubicon's fight for a reserve.

At heart, he's a hunter and a trapper — "a real bush Indian," according to a friend — but Ominayak now, certainly, has a footing in the larger, outside world.

This transformation of the reluctant hero began long before 1980, when Ominayak had his first meeting with the government. In the 1950s, the Lubicon elders foresaw a struggle to win a reserve, so they began to encourage their youth to take some formal education.

Ominayak was one of the young Lubicons who learned English and, ultimately, left the isolated settlement of Little Buffalo, Alberta, to attend an outside school.

He succeeded in school, not only as someone who could negotiate with outsiders, but also as a young Lubicon who was eager to learn from the teachings of the elders. Ominayak, now 38 years old, and the chief of his band, has not left his "bush Indian" skills behind.

At about the same time he was offering to debate Alberta Premier Don Getty about the historical and legal merits of the Lubicon case, Ominayak went out and shot a moose.

Ominayak is a man who fully illustrates the passionate concerns for the traditional hunting and trapping land of the Lubicons. His philosophy is that no amount of money could ever compensate his people for not having title to their land.

Now, the Lubicon Lake Indian Band are on their way to having their land, and all that goes with it.

Native Leader Doubts Lubicon Deal Approval

In the aftermath of the federal election, the deal between the Lubicon Indian Band and the government of Alberta will come apart, according to one native leader.

The land claims settlement arrived at between the band and Alberta will unravel, says the president of the Federation of Saskatchewan Indian Nations, because the federal government won't have the courage to live up to its end of the bargain.

In the months following the election, Roland Crowe says, "that agreement will be no further ahead than it was over 10 or 20 years ago."

Crowe criticizes the decision by Lubicon Chief Bernard Ominayak to negotiate the band's 49-year-old land dispute with Alberta Premier Don Getty rather than directly with the federal government.

Ominayak and Getty announced an agreement on October 22 that would transfer 246 square kilometres to the Cree band for a reserve. The federal government has withheld its approval while it conducts its own negotiations with the band.

Says Crowe: "You've got a chief with a provincial government on a federal obligation, and with the end of the election, that issue is dead."

"The Lubicons will not have their land," Crowe continues, "because the federal government has to take the initiative. They have to have the courage and the will to go through with it."

"They don't have the courage to do it," Crowe says.

"It's a terrific deal, but is it going to be delivered? I say 'no'."

Indians should refuse to include premiers in negotiations on self-government, says Crowe, the Chief of the Piapot Indian Reserve.

The 1987 first ministers' conference on native self-government was destined to fail because there were too many interests at the bargaining table, according to the Piapot leader.

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Saskatchewan Indian Federated College Expands

by Brian Savage

The Saskatchewan Indian Federated College (SIFC) is one of three colleges at the University of Regina. According to its President, Dr. Oliver Brass, "This fall we have 747 students registered. This is an increase from the winter 1988 semester." This is a far cry from the enrollment of seven in 1976, the first year the college opened its doors.

The majority of SIFC's students go to the Regina College, while 20 percent go to a site in Wapiti in Saskatchewan and another 20 percent are spread throughout the Province, attending classes through the Extension/Continuing Education Department. The student population is comprised of natives from all across Canada.

But with success comes problems. The SIFC has no building of its own, instead it leases space from the University of Regina as well as making use of trailers to supplement administrative requirements. The problem of over-crowded classrooms and hampered operational procedures has become such a problem that the Board of Governors of the SIFC have announced a fund raising drive to build new facilities on the University of Regina campus.

Public and private sectors will be targeted for financial backing, especially the Department of Indian Affairs. SIFC hopes that the Federal Department will provide the needed funds for the necessary planning and development stage.

The actual construction of the new facility will take two years and will allow not only for the ever increasing growth in numbers of students seeking post-secondary education but better quality as well.

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Stein Valley Natives Serve Notice

by Steve Whitebear

With a flair for the dramatic, native Indians in the Stein Valley region of British Columbia have served notice that the area is now off-limits to logging.

In a recent November ceremony, a group of chiefs and elders representing the Nlaka'pamux and Lil-loet Indians removed survey ribbons marking the route of a proposed B.C. Forest Products logging road into the valley.

Also erected by the chiefs at the proposed road site was a ceremonial post. The action is an historic method used by area Indians to declare ownership of a particular location. The Stein River Valley has long been considered sacred by native cultures.

The valley has been the focal point of the decade-long, continent-wide campaign for wilderness preservation and native rights, and among the many supporters of the cause are people such as singer-songwriter John Denver and scientist David Suzuki.

The B.C. government wants to go ahead with plans to log sections of the valley, but native Indians and environmentalists wish the area to be left in its natural state.

B.C. Forest Products is now owned by New Zealand-based Fletcher Challenge Ltd., and Fletcher Challenge spokesman Stu Clugston says the removal of the ribbons is "no big deal. We can always go back in there, put in survey posts and survey ribbons."

However, native leaders in the area are of a different opinion. Wams Lytton band elder Rose Adams: "With this post, we declare this valley closed to Fletcher Challenge."

Clugston says the removal of the ribbons will have no bearing on the company's surveying tactics, as Fletcher Challenge has at its disposal the use of satellite photography and other sophisticated marking methods.

Forests Minister Dave Parker recently ended seven months of negotiations with Lytton's Nlaka'pamux Indians without a resolution. The meetings had raised the hopes of all parties concerned in the dispute, which intensified following the B.C. cabinet's controversial announcement in late 1987 that logging would proceed without the prior agreement of the Indians.

That announcement ran counter to the recommendation by the government's own wilderness advisory committee that any logging would need the support of area Indians.

When Parker ended the negotiations on October 7, he said that the Indians were continuing to use "stalling tactics" and suggested Lytton Chief Ruby Dunston "terminated" the talks more than three months earlier when she asked for a delayed deadline and a new schedule of meetings.

Parker would not guarantee any further meetings on the issue.



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Self-Government Concept Growing in Quebec

by Herb Tarley

There is but one clear message for Inuit residents of northern Quebec, according to Harry Tulugak, and that message is self-government.

Tulugak, leader of the group Citizens for a Responsible Government, travels across northern Quebec telling Inuit people to shed their dependence on government handouts and welfare.

"We are not a people who need our hands held forever," says Tulugak. "We are trapped in a bureaucratic maze we can't seem to get out of."

Tulugak preaches a message of "democratic self-reliance," and, so far,

his efforts are beginning to shake up the Inuit community. Northern Quebecers took a step in the right direction last year when they decided in a referendum to elect a committee that would be responsible for drawing up a plan for self-government.

By doing so, residents rejected a proposal to have the committee appointed by organizations set up under the 1975 James Bay agreement between the government of Quebec and native groups.

In the referendum, voters also approved financing the committee

through a voluntary two-per-cent tax to be levied at retail outlets in the 14 villages north of the 55th parallel.

"These are humble beginnings, and they may seem very simplistic to a society brought up with the concept of democracy," says Tulugak. "But having voters pay for the working group — if nothing happens — they will ask why."

Citizens for a Responsible Government is familiarly known in northern Quebec as "Harry's Group", in reference to its popular 31-year old leader.

Natives at a Loss with Free Trade

by Al Jarvis

A free-trade study commissioned by the Native Council of Canada, and co-sponsored by the Assembly of First Nations, indicates Aboriginal people stand to lose plenty if the deal goes through.

Now that the free-trade agreement is certain to

be enacted, Native leaders are worried.

The report, prepared by economist David Husband and Canada East-West Centre Ltd., argues that while free trade should be a boon to Canadians as a whole, Native people risk being big losers.

The report points out Natives, by and large, have little education or work skills to compete effectively in a more market-driven economy. It also noted Natives depend too much on the resource industry to secure work.

Husband wrote that Native Canadians will bear "a much heavier burden than non-Natives." He suggested special transition programs be set up to help Native communities adjust.

Husband believes, however, the free trade deal is so favourable to Canada that the government must make special allowances for Natives. "It would be unconscionable to allow Natives to suffer while the rest of the country prospers. We'll still be better off with free trade even if we reach out and give a special hand to groups

that need it."

His report identified several concrete trade initiatives which could benefit Natives.

For instance, Canada-U.S. trade in Native crafts should be free of duty or any threat of countervail tariffs. But Husband wants to see hefty tariffs on cheap imitations from places like Taiwan, Hong Kong and South Korea.

Indeed, a whole category of duty-free Native products, including seal pelts, could be created. Barriers to the sale of Canadian seal pelts in the United States should be dropped or modified, said Husband. He sees the U.S. filling the void left by the collapse of the market for animal pelts in Europe.

On the other hand, the report also notes some specific threats posed by the free trade agreement.

One big fear is that the Americans might try to depict some items — which Canadian Natives hold to be historic entitlements — as subsidies. The most notable areas Americans may pick on are tax exemption for status Indians living on reserves, and cash settlements derived from land claims.

Nevertheless, Husband remains confident that Simon Reisman, who negotiated the free trade deal for Canada, is sensitive to Native concerns. Reisman helped resolve the Inuvialuit land claim in the Northwest Territories four years ago.

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Oldman River Dam Report

By Brian Savage

After three and a half years, the Oldman River Dam Local Advisory Committee has released its first report detailing local concerns about the Dam Project.

Residents of the area, specialists, and sub-committees set up by the Municipal District of Pincher Creek were involved in looking at a host of concerns: recreation, wildlife, agriculture, fisheries, transportation, and historical resources.

Recommendations include a call for action to save a number of historic buildings, the continuation of a number of fisheries and wildlife programs, and the developing of recreational areas; as well, a ring road is to be built around the reservoir.

The Minister of Public Works, Supply and Services, Ernie Isley, who released the report, stated:

Local input has been an ongoing and integral part of the planning and implementation of the Oldman River Dam Project, and these recommendations from the Oldman River Dam Local Advisory Committee will play an important role in helping to ensure the maximum benefits to the local area.

The Minister went on to add that the Getty government would accept "most" of the recommendations of the report.

Chairman of the Local Advisory Committee, Hilton Pharis, stated that it was "encouraging to learn that most of our recommendations are being accepted."

Pharis noted that the Committee would be continuing to hold ongoing consultations with concerned individuals and would be releasing further reports. The committee is comprised of eight people, including Fred Bradley, MLA for Pincher Creek/Crowsnest.

The Oldman River Dam Local Advisory Report and Recommendations can be seen at the project offices in Edmonton and Pincher Creek, at some public libraries and at the Alberta Environmental planning offices in Calgary and Lethbridge.



Book Review

Testimony to a Valuable Land

by Al Shapiro

In a spirited, colourful presentation, the Stein Valley has come to life in print.

Packing a punch full of the power of Mother Nature, a new book by authors Michael McGonigle and Wendy Wickwire presents the Stein Valley in all its rich, descriptive glory.

McGonigle and Wickwire have created a work that so eloquently illustrates the desires of the many

people who wish to see the valley preserved in its natural state for time immemorial.

The book, titled "Stein: The Way of the River", is a collection of spectacular photographs, Indian elders' descriptions, settlers' diaries, explorers' journals, forest ministry studies, anthropologists' reports, and 19th-century newspaper articles.

Well researched, and brilliantly designed, the book goes beyond just being another pretty coffee-table Christmas present. The book reflects so many of the reasons why people have come to regard the notion of logging the Stein Valley as a proposal as preposterous and obscene as the construction of a motorway through the Sistine Chapel.

McGonigle is a lawyer, an economist, and a professor in the resources management program at Simon Fraser University. Wickwire is a seasoned anthropologist.

Together, they make a claim that logging the 1,000-square-kilometre watershed is not as economically viable as logging advocates would have us believe.

That should come as no surprise, given the authors' up-front stance on the question, which is succinctly put in focus by wilderness advocate and Save-The-Stein veteran Joe Foy: "It's like going to Africa or the Amazon, yet it's only a three-hour drive from Vancouver."

Foy's passion is understandable, given the 6,000-year history of human presence in the valley, its religious and cultural significance to the Lillooet and Nlaka'pamux people, its location within a region that was once among the most populous in all of what is now Canada, and the fact that the valley has not been touched by modern industrial hands.

The authors put logging claims through intense scrutiny, and assault the case for logging in a context that Lynton Lumber and Fletcher Challenge would have a tough time defending.

"Stein: The Way of the River" is a breathtaking, imaginative, and engrossing testimony to a most valuable land.



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Innu People Shaken By NATO Flights

By Sandy Armstrong

The Innu people of Labrador and Quebec are three years into a campaign of civil disobedience, and they are not about to stop.

The Innu, according to spokesman Daniel Ashini, have spent the last few years trying to end the increased militarization of their homelands by NATO fighter planes.

Ashini, chief of about 800 Labrador Innu from the community of Sheshatshit, attended the recent 20th annual general meeting of the Union of B.C. Indian Chiefs to air his people's message.

In an interview, Ashini said that he doesn't know his people are going to drive NATO out of Innu territory.

"I just don't know. I'm not sure what's going to happen," Ashini said after the conference ended.

Most Canadians are unaware of the militarization of the region, he said, and its effects on the wildlife that has sustained the Innu for thousands of years.

In recent weeks, more than 200 Innu have been arrested in non-violent protests at the Goose Bay military base.

"The experiences over the last seven years have left our people fragile and damaged," Ashini said. "We are close to social collapse."

Despite the construction of the Goose Bay base during the Second World War, the 10,000 Innu lived much as they had for centuries. However, during the 1980s, a rapid increase in the use of the military base for low-level flights by NATO has changed the Innu way of life.

Following protests by European residents about the environmental effects of low-level NATO flights over their countries, particularly over Germany, NATO governments began to shift aerial tests away



from the European continent.

The German Luftwaffe is now increasing its manoeuvres over Innu territory, because the exercise is similar to radar-avoiding flights over Soviet terrain.

Said Ashini: "The German people wouldn't put up with it, but the Canadian government expects the Innu to put up with it."

The Innu have had little success so far in gaining the attention of Canadian media. However, European peace groups, the local Oblate Catholic clergy, and Mennonite peace activists have lent support to the Innu cause.

Military Flights Draw Ire

The Innu people of Goose Bay, Newfoundland, took their protest against supersonic military flights to the front lawns of the local Canadian Forces base recently.

In an effort to stop such military flights, about 70

natives set up a tent on a common lawn area in front of a group of five houses occupied by the base's top officers and their families.

Among the protestors staging the camp-in were Chief Daniel Ashini and several others who were freed from jail after similar demonstrations. The native leaders had been freed after signing assurances they would refrain from such tactics in the future.

Said band spokesman Ben Michel: "The aim of our protest is to show that we want title to the land."

According to the band spokesman, the acting base commander would be willing to discuss the issue only if federal Indian Affairs Minister Bill McKnight and federal Defence Minister Perrin Beatty were to be included.

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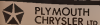
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Bloods to Vote on \$65 Million Project

by Everett Lambert

A \$65 million irrigation project has been approved in principle for Canada's largest Indian reserve.

The Blood Indian Reserve, covering some 350,000 acres, is located in southern Alberta near the city of Lethbridge.

Both Alberta and Ottawa have agreed to contribute \$15.5 million each with \$29 million coming from the band and an extra \$5 million will come from the federal Prairie Farm Rehabilitation Agency.

Subject to approval through a referendum of band members, the system will irrigate 25,000 acres of the reserve's dry land, a common characteristic of southern Alberta farm land.

Canada's Minister for Indian Affairs Bill McKnight commented that, other than sub-surface resource development, "this project is the largest economic development initiative ever undertaken on an Indian reserve."

Blood Chief Roy Fox was also enthusiastic about the project. "We have been negotiating for a num-

ber of years on this matter and the project will be a tremendous shot in the arm for the Blood Tribe."

Construction of the project will employ some 1000 persons years with most of the jobs going to local band members.

Alberta's Environment Minister Ian Reid commented that the project is a positive example of how

"co-operation between Indian people and governments can lead to growth."

Numerous studies have shown that such a project would be both economically and commercially feasible, and would also reduce soil erosion.

The band referendum will be held on December 15th.

More Funding From Provincial and Federal Governments for Northern Projects

By Brian Savage

Almost \$700,000 has been allocated to 15 northern Alberta businesses through funding supplied by the Canada/Alberta Northern Development Subsidiary Agreement. This agreement is part of the Canada/Alberta Economic and Regional Development Agreement (ERDA) which coordinates efforts between the provincial and federal governments on designating projects which will best develop regional needs.

The controlling government bodies are the provincial Northern Development Branch and the federal Department of Regional Industrial Expansion (DRIE).

The latest round of assistance was announced by Al "Boomer" Adair, provincial Minister Responsible for Northern Development; Joe Clark, MP for Yellowhead; Jack Shields, MP for Athabasca, rep-

resenting Bernard Valcourt, federal Minister of State (Small Business and Tourism) and Albert Cooper, MP for Peace River.

The largest allotment, almost \$218,000, was given to the Alberta Career Development and Employment in conjunction with a local body of advisors to assist northern post-secondary students and employers with job placement and employment counselling.

Other beneficiaries include G.P. Steel Fabricators Ltd. in Grande Prairie (\$100,000); Fairview College (\$7,000), to develop literacy programs in Meander River; the High Prairie Regional Health Complex (\$13,500 to recruit health care professionals for northern communities) and Alberta Elk Farm of Peace River (\$30,400 for a breeding program).

Fish Farming Expected to Increase 20-Fold by Year 2000

by Perry Cain

The B.C. government and Ottawa have finally reached a deal to co-ordinate the regulation of the province's fast-growing aquaculture industry.

Tom Siddon, Federal Fisheries Minister, said several weeks ago a Memorandum of Understanding clarifies the roles the two governments will play in monitoring aquaculture.

Patrick Moore, president of the Salmon Farmers Association of British Columbia, noted the negotiations were a nightmare because a lot of things between the governments couldn't be resolved quickly - especially on matters of re-

sponsibility.

Siddon said the agreement will help streamline the licensing procedures for potential fish farmers. "There are 5,000 fish farming jobs now in Canada, and we could see a 20-fold increase to 10,000 jobs by the turn of the century. It's the role of government to seek those job opportunities."

Siddon noted aquaculture will be developed as a "important supplement" to the commercial fishing industry. "Commercial fishermen should not be concerned by the rapid growth of Aquaculture," he said. "It has already helped to expand the market demand for fish by establishing a supply on a year-round basis."

Farmed salmon is generally marketed in the fall and winter months, when the commercial fishery is closed.

Provincial Agriculture and Fisheries Minister John Savage said the province can now establish "one-stop" licensing and leasing arrangements for commercial aquaculture ventures. Previously, new companies were forced to go through three or four different agencies.

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Nursing Assistants Graduate in Wabasca/Desmarais

After more than a year of training, eight students of the Nursing Assistant Program offered by AVC-Lesser Slave Lake received their pins and certificates at a graduation ceremony held in Desmarais on October 14, 1988. The students were congratulated by a gathering of family, friends, and sponsoring organizations that filled the gymnasium at Mistassini School.

The ceremony included guest speakers Dawn Quinlan of AVC Edmonton, Mike Beaver of the Bigstone Cree Band, Cliff Cottingham of the Slave Lake General Hospital, Constable Marcell Gullion, instructor Alice Taylor-Reid, and Barb Heise of AVC Lesser Slave Lake. Greetings were also delivered from the Professional Council of Registered Nursing Assistants, Mistress of Ceremonies, Katherine Glover of AVC Edmonton challenged the graduates to strive for excellence in their chosen career. Class valedictorians Audrey McLeod and Nora Chapdelaine spoke of their pride in their accomplishments.

The graduates, most of whom are long term residents of the Wabasca/Desmarais area are Rose Auger, Nora Chapdelaine, Michelle Grach, Elaine Gunanoot, Audrey McLeod, Roberta Sinclair, Lisa Metzner, and Karen Yellowknife.

Audrey McLeod was awarded the Northlands Award for the best all-around student.

The delivery of the program was a joint project of AVC Edmonton and the former CVC Slave Lake (now AVC Lesser Slave Lake). Funding support was received from the Slave Lake Canada Employment Centre, Alberta Vocational Training program



Nursing Assistant Graduate Audrey McLeod (left) is presented with the Northlands Award by Katherine Glover (right) of A.V.C. Edmonton

and the Canada/Alberta Northern Development Agreement. Equipment was borrowed from the Slave Lake and Athabasca Hospitals, and St. Martin's Health Centre.



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RNA Grads - Back Row, left to right: Karen Yellowknife, Elaine Gunanoot, Rose Auger, Michelle Grach, Instructor Alice Taylor-Reid, Lisa Metzner; Front Row, left to right: Nora Chapdelaine, Roberta Sinclair, Audrey McLeod

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Inquiry Learns of Rampant Native Abuse

By Sid Dunston

Native Indians are rarely dealt with fairly by the Canadian justice system, according to a spokesman for the Assembly of First Nations who recently attended a Manitoba legal inquiry.

Chief Gordon Peters told the native justice inquiry in Winnipeg that the Assembly of First Nations is currently swamped with complaints from Indians claiming to have been victimized by the local system.

In some situations, high-profile cases of Indians who suffer under the law, such as Donald Marshall, the Micmac jailed 11 years for a murder he never committed, receive massive publicity.

"These particular cases are not isolated incidents," Peters said, "but serve as examples of the relationship that exists between the Canadian justice system and the original inhabitants of the land."

"There are other, mostly unreported, situations like these," he continued, "which have yet to capture the attention of the media and the politicians."

Peters later told of a case brought to the assembly of First Nations month-old justice committee that involves an Indian in northern Ontario whom police beat and tossed into a ditch. The man is now a quadriplegic, and his community is trying to have the Ontario government order an inquiry into the incident.

Chief Peters indicated that inquiries into the legal system such as Manitoba's and the one in Nova Scotia that uncovered the wrongful imprisonment of Donald Marshall could bring about a much needed change across the country.

Peters termed the Canadian justice system "racist" in its handling of native cases.

The Manitoba review, chaired by Court of Queen's Bench Justice Alvin Hamilton and provincial court Judge Murray Sinclair, was initiated in April after police shot and killed Indian leader J.J. Harper on a Winnipeg street.

Opposition has been raised in some circles as to the objectivity of Hamilton and Murray. Chief Ken Wood, chairman of the Island Lake Tribal Council, of which Harper was the executive director, has questioned the panel's ability to evaluate other judges and officials in the system.

Sinclair later told Wood he realized people would wonder if two judges could properly scrutinize the system.

"The proof," the native judge said, "will be in how the results come out."

Researcher Finds Women Drawn into Sexual Abuse

by Perry Cain

Women who sexually abuse children are frequently being coerced by men, and many suffer some form of mental disturbance, according to a study by a researcher from the University of Michigan.

Professor Kathleen Fallor said she found that many women who abuse children have little in common with men offenders.

While emphasizing that women probably represent less than 15 percent of child abusers, Fallor pointed out more cases involving women have been identified—principally as a result of increased public awareness about sexual abuse.

Fallor speculated that male sexual abusers may find it easier to overcome strict sexual taboos against children because they've been socialized to be more aggressive. She also noted men may expect

more sexual gratification than women.

In Fallor's study group, 72.5 percent of the women were involved in situations where there were at least two perpetrators, and two or more child victims. Only 18.5 percent of the men in the study committed sexual abuse with more than one perpetrator, or more than one victim.

Men usually take the lead in such situations. "These men were the victims' fathers, stepfathers and grandfathers, or boyfriends of the women perpetrators," said Fallor. Women were judged to be instigators in only two of the 29 polyincestuous situations.

"Our findings suggest that women are not the initiators, but that they are persuaded, coerced or otherwise drawn into sexual abuse by men," she added.



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Going Out? Is Your Home Safe?

By Everett Lambert

Is your home safe from such crimes as burglary and vandalism?

Home security is said to come in many forms and includes both things to do and not to do. Certain indicators tell a burglar your home is easy and/or profitable to enter.

That is the key to home safety. If breaking into your home looks as if it would take a lot of time, noise or effort, perhaps the reward isn't worth it.

Here are some interesting facts:

- Vacant homes are prime targets
- Most break-ins occur during daylight hours
- Most break-ins are committed by persons younger than 17 years.

Doors are a main concern to burglars. Hollow core or glass are an easy barrier. Doors should have a solid core construction 4.5 cm thick and the frame as well should be of solid construction. All doors should be equipped with a proper strike plate.

A glass panel should not be within reaching distance of the door lock. If so it should be replaced with plexiglass or Lexan. Also glass panels should not be big enough to crawl through.

Key-in-the-knob locks are easily unlocked with credit cards and have provided entry in many break-ins. Dead-bolt locks are highly recommended and should be added to doors only equipped with the key-in-the-knob locks.

Patio doors are the hardest points to protect because they incorporate all the weak features of both doors and windows.

- Most can be simply lifted out of their track. To prevent this, install a screw in the upper track. This will fill the space above the door and make it impossible to clear the bottom track.

- Patio doors can also be pinned like windows or locked with a commercial lock.

Windows also provide little security, many can be opened with ease. However, most windows can be pinned. Commercial pins can be bought how-

ever large nails are just as effective and much cheaper.

Drill a 3/16" hole through the inside window frame and into the outside window frame. A nail or pin can then be placed in the hole. This can also be done with windows which slide sideways.

Commercial locks can also be used.

A common point of entry is also the basement window. When these windows are hidden by a bush or trees they provide an excellent point of break-in. Such windows should be replaced by plexiglass or Lexan or reinforced with security bars. However bars should be made to enable quick opening in the event of fire. If these windows are seldom used they could be permanently secured.

Going away? Don't advertise! A page one article announcing your departure complete with colorful pictures of the going away party is not advisable. Here are some other hints:

- Cancel all home deliveries. Don't leave notes. Ask the post office to hold or forward your mail. Other materials such as throw-away flyers or circulars should be removed daily by a neighbor.

- Arrange to have your yard cared for. During winter months your sidewalk and driveway must be shoveled and during the warmer months have your lawn and shrubs trimmed and watered.

- Closed blinds or drawn drapes give an unoccupied appearance. Leave them in different positions and arrange to have these changed from time to time.

- For nighttime security, inexpensive low-voltage exterior lights with timers are available. Timers may also be used to control interior lights and radios.

- Turn your telephone bell down. A ringing telephone is an indication that you may not be home.

- Ask your neighbor not to tell strangers that you are not home.



- Notify your neighbors of your plans and have them phone the police if they observe any suspicious activity. They could record the license numbers and questionable vehicles.

Also before you leave remember:
- Be sure all tools and ladders are out of sight and locked up. Don't help the burglar rob you.
- Be sure all light timers are set.
- Be sure all windows and doors are locked.

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by Everett Lambert

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You can also assist. Remember these rules:

1. Don't talk...

...when an unknown caller wants to know information about you or your family. Do not become involved with any crank or obscene caller or with any caller of whom you are doubtful.

2. Hang up...

...if a caller remains silent;

...if he does not identify himself to your satisfaction;

...if any obscene or profane words are used.

Never be gullible or give the caller the satisfac-

tion that you are annoyed or angry. Any indication of fear, or interest, may prompt another call. Don't slam the receiver, just hang up.

3. Don't Panic...

...if a telephone call is received reporting a death or emergency in the family. It may be false. Confirm the caller's identity and check the information before accepting it.

...Women should never indicate that they are alone. If a caller asks for the man of the house, take the name and number and tell him you will have your husband return the call.

4. Report...

... to the police and to the telephone security branch. Edmonton telephones, e.g., co-operates with the police.

Remember to teach these simple rules to your children and others regularly using your phone. Children often make annoying phone calls without knowing it's wrong.

Customers should never identify themselves as women in the directory.



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Case Reveals Flaws in System

by Dirk Allen

The Donald Marshall case in Halifax could just be the tip of the iceberg, experts, if changes are according to judicial not made to the existing

legal system.

The present system must adapt to native values, they say, to prevent the risk of a repeat of something as horrendous as the unjust imprisonment of Donald Marshall.

Several judicial experts appeared before a recent Halifax inquiry into the Micmac Indian's wrongful murder conviction. The inquiry board was told that Canada's justice system is largely alien to native people.

Marshall spent 11 years in prison for a crime he did not commit.

One problem is that Indians often do not understand why they are accused of committing crimes, according to Joe Norton, grand chief of the Mohawks in Kahnawake, Quebec.

Norton told the inquiry that charges laid under Canadian laws have no parallel in traditional native societies.

Some laws restrict native hunting practices and lifestyles, he said, and this prevents some Indians from living life in a traditional way.

"There will be more Donald Marshalls," Norton said. "There's no way that we can get away from that."

Michael Jackson, a University of B.C. professor who is a native rights specialist, said Indians make up only two percent of the country's population but 12 percent of its prison population.

Canada has tried to

assimilate native people, thus undermining native society and causing "immense social and political problems" for Indians, Jackson said.

Canada must recognize Indians' rights to varying degrees of self-government, the inquiry board was told.

That includes allowing Indians to set up much of their own court system, the experts said.

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Our Throw-Away Society

By Dale Stelter

Try this statistic on for size: Canada's towns and cities throw away 13 million tons of garbage a year.

No one can tell me that all that garbage is necessary, that none of it can be reused or recycled in some way before it's thrown out.

For example, one third of our landfill site volume is taken up by wastepaper.

Unfortunately, the biggest problem with re-

cycling paper is that in conventional mills constructed to produce virgin paper, it costs a lot more money to produce recycled paper. Up to 75% more.

But, take a look at the other side of the coin. Facilities set up to produce only recycled paper require 50% less energy. They require 60% less water, and result in 35% less water pollution. They cause 75% less air pollution.

The bottom-line figure, though, is this one: for every ton of recycled paper that is produced, 17 harvestable trees are left standing.

Recycling paper is just a start in tackling our garbage problem: one ton of recycled metal conserves 1.5 tons of ore, and 2600 kilowatts of energy. One ton of recycled glass conserves 1.2 tons of raw materials, and 860 kilowatts of energy.

These are all nice statistics, of course. And we all know that recycling is a good idea. But we can all point to some problems, too.

For example: how do we get the garbage to the recycling facility. Especially when we're a long distance from the facility?

My suggestion is that there's strength in numbers. If enough individuals pool their resources, the cost in time and effort — and money — to each person is reduced.

This is also an effective area in which to lobby governments at all levels, to provide logistical and financial assistance, or to start-up recycling facilities or programs in your area. It'll give them a chance to back up their claims of awareness and action on environmental issues.

In this, and other courses of action open to us, the crux of the matter is to leave behind our society's attitude of doing what is easiest, or fastest.

One way to accomplish this is to reduce the amount of waste that we buy. It's estimated that in some areas of Canada, fully half of household waste is packaging material.

We can reuse whatever we can, as much as we can, instead of throwing it out right away. Paper that is only printed on one side makes good scrap paper. Paper and plastic grocery bags can often be used many times over. Plastic and glass containers can be used to store a wide variety of materials.

Use your initiative. Use your imagination. But the point is, do something — we all have to. And we have to do it now.

In Canada, there are vast areas of unspoiled land. Pollution is not a problem of unsurmountable proportions.

Yet. But some of the major urban centres, such as Toronto, Montreal and Vancouver, are already experiencing significant — and permanent — problems due to air, water, and soil pollution. The polluted air, and water is not just restricted to those cities. Rivers flow outward from the cities. Winds push smog in all directions.

But we can still, if we want to, say that the problems won't reach epic proportions in our lifetimes.

And there lies the catch.

There are still many generations of Canadians to come. They will need a healthy environment.

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What Life is Like for Some in Edmonton's Boyle Street

By Everett Lambert

The point of the needle, or "rig" as it's called on the street, pierces her dark calloused skin. It's a "hit!" Dark red blood shoots into the "T and R" solution in the syringe.

Her breathing calms as she injects the talwin and ridan (Ts and Rs) into the hard-to-hit vein on her lower thumb. "Liz" (not her real name) says she "feels warm all over, ... (and) pretty high." She has been trying for a frustrating twenty-five minutes to find a vein somewhere on her body which she could hit. A "hit" occurs when the needle has entered a vein - something hard to come by when a user has collapsed most of the veins in her body. Liz has to "Shoot up" in her hands, feet, neck and even her chin before succeeding. A female's veins collapse much easier through use of the needle. Some inject in their legs and breasts.

"It doesn't matter how long it takes, as long as you get high," she says. It "gives your whole body a relaxation sensation."

"Liz", is one of many Native prostitutes who works in Edmonton's "drag" area, more properly known as Boyle Street. This occupation supports her deadly habit. Many die from overdose, heart problems caused from the drug, or in some sort of violent incident which goes hand-in-hand with prostitution and the different kinds of intravenous drug use. The disease AIDS is also a threat to drag area users, but is something not much heard of, possibly due to the low rate of education. Usually, as soon as she "turns a trick," Liz buys a "set" and does her "fix." And so goes the cycle of her average day.

To "turn a trick," means to service one of the many male customers, or "Johns" she comes into

contact with. A "set" is another term for a T and R, and a "fix" means shoot up or inject the drugs into the blood stream.

Twenty-four year old Liz comes from a small reserve in the Edmonton area and has used the intravenous drugs for the last seven years.

In a messy bedroom near skid road (another name for the drag) Liz and a friend go about their "junky" habit. A piece of sweetgrass is secured above the bedroom door.

Her friend, a 21 year old treaty Indian from the St. Paul - Bonnyville area of Alberta is also a user. He prefers to be called "Lone Wolf." He says he looks up to the wolf as an important part of his Indian heritage. He also comments that he - like the wolf - often likes to travel alone.

Lone Wolf has been on the drug for five years. For the last two years he has used the drugs "off and on." He comments that he had once quit for a year but got back into it because his friends were always getting high.

His veins are in comparably better shape. The male anatomy seems to hold out better in the destructive world of intravenous drug use. The more sensitive skin of the female user is much easier "tracked" or scarred as compared to the men. Many of the female users - along with the males - of the drag are badly tracked from using the needle.

Liz also comments on the emotional scars of the hookers and users. Most come from broken homes or have been sexually, physically or mentally abused in the foster home system many of them have travelled through. She also estimates that 90 percent of the hookers using Ts and Rs are of Native Ancestry. Although many different ethnic groups can be found on the drag there is a strong Native representation.

She recalls the time when she first shot-up. She had gone to visit a cousin of her's living in the city and they were shooting up. Her cousin asked if she wanted to do it. She said "just let me give your little virgin veins a poke." Her other cousin "tied her off" (tying or squeezing the arm so blood pressure builds and allows the veins to swell.)

The injection gave her "a real fast rush." "I got an ether taste," (in the back of her mouth) she describes, which made her vomit. The feeling weak-

ened her. Since then Liz has grown to crave and live for this deadly drug. She enjoys the high.

But Liz and Lone Wolf have one important message to deliver. Lone Wolf puts it succinctly: "I'm a stupid person for doing it! You lose everything you got. It's a hard addiction to quit." Liz agrees. "I lost two kids because of this stuff."

Lone Wolf concludes the interview with some words of advice for those who might get into it. "To those of you who do it, I hope you know what you're doing."

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Natives Encouraged to Start Driver Education Businesses

by Everett Lambert
EDMONTON — After being in business for only a year and a half, 40-

year-old Mike Morigeau would like to see more Natives in northern Alberta enter the driver

education business.

"If a Native person from the Peace River or Slave Lake regions opened up business he'd do good," says Morigeau. A Metis, raised in Calgary, Morigeau is also part Kootenay.

Back in 1986 Morigeau, after suffering from a back injury, took up driver education training at Cameron Driving School in Edmonton. However, he disagreed with their style of training and decided to go into the business of training drivers himself.

Mike's Driver Education Ltd. offers a whole range of courses including class one and three driver training, air brakes, advanced defensive driving, dangerous goods.

He says that his student body is made of people from all types of backgrounds, many are women, and he is also pleased that many are Natives. He adds that he is impressed that "Native students always catch on quickly."

Morigeau also advises that anyone looking to get into the business will require three things: financial resources, education, and most importantly "a whole lot of drive." He notes that his work day usually starts at 7:30 in the morning and goes until 10 in the evening. He also adds that he's only had 2 weekends off since August.

Another important ingredient in the business

is proper equipment.

With two tractors on fleet, Morigeau is also proud of the brand new one he has on order. Morigeau also gives his student a diverse training in the different types of transmission shifts employed in the business and also teaches his students about brakes using an air-brake apparatus right in the classroom.

The school is a family-oriented one with wife Lorraine running the books end of the business. Mrs. Morigeau is also equipped to answer questions potential students might have with financing.

Funding for Treaty Indian students can be accessed through Indian Affairs who will pay \$1200 for a 25-hour class at the school.

Also on staff are three instructors, which include Morigeau, with a third in training. Morigeau himself has been certified by the Canada Safety Council.

The school plans to expand next year into Red Deer and is also looking at moving into northern and eastern Alberta.

Morigeau is sad to see that Natives still suffer from racism and stereotypes. He says that he is tough on his Native students because he wants to see them get ahead in the working world. "It really ticks me off that we have to get stereotyped like that."

He concludes that he "gets a real sense of accomplishment" from what he's doing. "I really enjoy what I'm doing."

Art Remembers Jonestown Massacre

By Lisa Voldeng

Ten years ago in late November, over 900 people committed mass suicide at a religious commune in Jonestown, Guyana. To mark the anniversary of the tragedy, the Vancouver Contemporary Art Gallery is running an exhibit featuring artist Laura Baird's Jonestown Carpet, Jonestown Dead.

The carpet, which Baird has spent six years weaving and has still not completed, is a depiction of the Time magazine aerial photograph of the commune site, with bodies strewn around the temple tent.

In its immediate form, the carpet resembles a performance-art piece. In a black exhibition room Baird, under a spotlight and with a video-monitor image to help her, works on the rug. In a separate chamber and also under a spotlight, an open book filled with the names of the dead lies on the lectern. It is stark contrast: the tender image of the weaving woman versus the horror of the photographic image in the monitor, which is being duplicated in the carpet.

Although the marketplace may be besieged with tasteless merchandise to mark the Jonestown anniversary, this hand woven rug is an object of love and commitment for the artist, and a testament to the endurance of the spirit — 'tis a fitting eulogy to a terrible tragedy.

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Song with lyrics by Papa Wolf, 1988

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When I'm smuging*

*I to keep thinking
I to keep thinking
thinking about you*

*Sometimes I'm asking
mumble dumbie
Native woman
must you be so humble?
But I keep thinking
I keep thinking
thinking about you*

*Hey-a hey-a hey-a hey-a
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It's Up To Us

by John Ivan Planidin

*In just a little time or fraction
How many things can happen here,
Yet you may see a lot of action
Not even seeming to adhere.*

*As Rome for centuries was building
Yet lightning strikes just in a flash
The falling meteor is yielding
And fast turns into a plain ash.*

*As life is always in its motion
It might move far and far too slow,
Or it may play on your emotions
Faster and faster with a blow.*

*It's up to us all to control it
And up to us to gain something
Might otherwise we'll lose the profit
And won't be getting anything.*

*Now wake up friends, and do some thinking
Please, be selective in your deeds.
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—John Ivan Planidin
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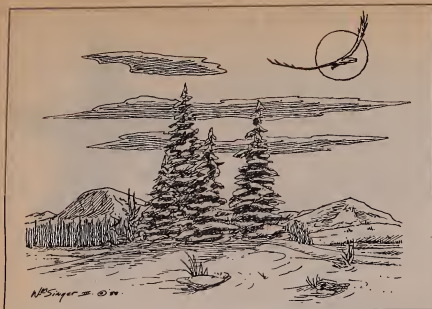
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New Proposal for Native Students in Hobbema

by Brian Savage

Wetaskiwin classrooms may have more Native Students in their classrooms if an agreement can be reached between the public school System, the Four Nations Administration and the Federal Department of Indian Affairs.

At the moment, according to Gary Johnson, Superintendent of Public Schools, there is an enrollment crisis, with classrooms filled to capacity. There is a need to plan for the future, and the possible inclusion of native students must be taken into consideration.

Presently there are almost 200 students from Hobbema in the Public School System - though native students have a choice of attending schools on the reserve either in Wetaskiwin or Ponoka.

Under the new proposed accord, the Department of Indian Affairs would pay all tuition fees for native students who choose to go to the public schools.

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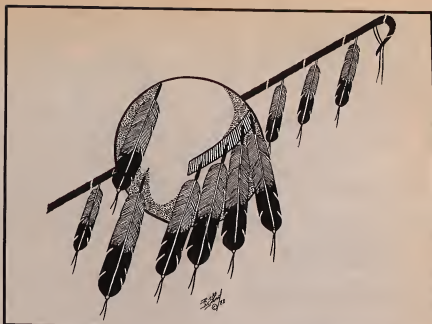
Where the Spirit Lives

By Joanne Parker

A movie about Native youth is being shot in Ontario and on location in southern Alberta. Scenic Waterton National Park and the Blood Reserve near Cardston, Alberta, provide the background for the \$2.6 million production. "Where the Spirit Lives" to be released on CBC television in the spring of 1989, is about Native children in a residential school set in 1937.

The story centres around 13 year old Amelia, a young Blackfoot girl taken away from her home in the mountains and forced to live in a culture she doesn't understand - a culture that looks down on her and her people. Producers Eric Jordan and Paul Stephens of the Spirit Bay series on CBC along with Mary Young Leckie and Heather Goldin round out the amazing Spirit Productions team with many years of experience in made-for-television movies, features and various network series.

Both Leckie and Stephens agree that the Canadian public will be shocked by the revelation of the legalized kidnapping of Native children by the Federal Government. "It's a chapter of Canadian history that has been conveniently forgotten," said Leckie. "I know several people who were brought up in that oppressive environment and still have emotional scars."



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First Treaty Indian Elected to Parliament

by Everett Lambert

Canada has elected its first treaty Indian to the House of Commons.

Willie Littlechild is a member of the Erminskin Band of Hobbema.

Erminskin along with the other three bands of Hobbema is located near the centre of the Wetaskiwin riding which Littlechild will represent.

Littlechild specializes in oil and gas law and is currently teaching Native law at the University of Alberta. A man of several achievements, he has won two Tom Longboat Awards as Indian Athlete of the Year, as well as an Alberta Achievement Award for Excellence in sport. An honorary Cree Chief of his home band, Littlechild has also been inducted into the sports Hall of Fame at the University of Alberta, where he completed his law studies, and he has also won Indian Businessman of the Year Award for 1984.

Replacing former Tory MP for Wetaskiwin, Stan Schellenberger, Littlechild is experienced in human rights law and has been involved in United Nations talks in Geneva. In a pre-election debate in Wetaskiwin, Littlechild held true to the Tory trademark and spoke in favour of free trade which is expected to have primary approval before the year's end.

"The free trade agreement is an opportunity to shape our economic future, to decide what kind of Canada we want, what kind of Alberta we want."

Commenting on being the first treaty Indian in Parliament, Littlechild remarked that "it's not a torch I'm carrying, to be the first native member of parliament. It's not the reason I ran."

If Wetaskiwin voters elect him, he said prior to his victory, it will "make a clear statement to our province that we have advanced in human relations an awful lot."

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REGINA—The Saskatchewan Indian Federated College (SIFC), University of Regina is sending out a call to all SIFC graduates to aid in starting up a SIFC Alumni Association.

Since its first graduating class in 1976, SIFC has seen 429 students graduate with degrees, certificates and diplomas in various disciplines. These graduates come from locations across Canada.

SIFC is the only Indian controlled, university degree granting institution in Canada. It is federated with the University of Regina with campuses located in Regina and Saskatoon.

"By gathering the names and whereabouts of its graduates, SIFC plans to do employment research through a questionnaire and discuss the possibilities of a SIFC Alumni Reunion. Any information (addresses or phone numbers) would be greatly appreciated," said Charles Pratt, SIFC Field Officer.

All interested SIFC graduates are asked to contact, whether by phone or letter: Charles Pratt, SIFC, Field Officer, Saskatchewan Indian Federated College (SIFC), College West 118, University of Regina, Regina, Saskatchewan S4S 0A2 Telephone: 1-(316) 584-8333 (SIFC), 1-(316) 779-6212 (Charles), 1-(316) 584-0955 (FAX).



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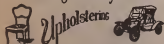


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Court Gives Sekanis Partial Victory

By Rick Riel

McLeod Lake band chief Harry Chingee declared victory from a B.C. Supreme Court decision in November that handed the Sekani Indians 16,000 hectares of reserve land in northern B.C. But the ruling can hardly be described as a complete victory.

Despite the court's land award, the ruling denies a band injunction application to restrain logging activities. Not only that, but the court ordered the band to remove its two-month-old logging road blockade. And several band members were publicly castigated.

Chief Justice Beverly McLachlin's ruling is, nevertheless, considered a victory for natives. For the very

first time, a court has decided the McLeod Lake band has a reasonable case in its fifteen-year-old fight for treaty recognition from the B.C. government.

In her decision, Justice McLachlin said she denied the band's injunction against a group of forest companies because the band has yet to choose which 16,000 hectares they want in an overall area of some 64,000 hectares.

Justice McLachlin invited the band's lawyers - backed by the federal government - to return to court with a more specific application for the reserve lands the B.C. government has long refused to release, said Chingee.

Chingee, 65, has



been attempting to lead his 300 band members from their traditional hunting, fishing and trapping lifestyle into a contemporary forestry economy.

But several initiatives by the band to build a livelihood in

the forestry industry has been frustrated over the years. Forest Licences, for example, have been denied because native bands don't qualify. The band has also been outbid for timber rights by larger companies in Prince George.

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Salmon-In-A-Crust, a tasty combination of Parmesan cheese, hard-cooked eggs, sour cream and tinned salmon, certainly fits the holiday supper bill. Impressive to look at, delicious to eat, the best part is that it's so easy to make.

This dish can be prepared in the cool of the morning, or the night before. This is an entree that's as yummy cold as it is hot. Serve with a tossed salad and you're all set for a simply scrumptious festive dinner.

As a reminder, be sure to assemble all ingredients before starting.

- 2 medium onions, chopped
- 1 clove garlic, minced
- 1/4 cup (50 mL) melted butter, divided
- 1/2 cup (125 mL) fresh bread crumbs
- 1/3 cup (75 mL) Parmesan cheese
- 1 envelope (1/2 box) ROBIN HOOD Flaky Pie Crust Mix
- 3 hard-cooked eggs, sliced
- 1 (7-1/2 oz/214 g) can salmon, drained and flaked
- 1/3 cup (75 mL) finely chopped fresh dill
- 1 cup (250 mL) sour cream
- 1 egg yolk
- 1/4 tsp. (1 mL) salt

Sauté onion and garlic in 2 tbsp. butter until tender. Combine bread crumbs and cheese. Prepare pastry according to package directions. Divide dough in half, making one part slightly larger. Roll out small half on lightly-floured surface to a rectangle 1/8" (1/3 cm) thick and about 7 x 9" (17.5 x 22.5 cm). Place on baking sheet. Leaving a 1" (2.5 cm)



border around edges of pastry, sprinkle with layers of half of crumb mixture, all the egg, salmon and dill, then remaining onion mixture and crumb mixture. Drizzle with remaining 2 tbsp (30 mL) butter and spread with sour cream. Combine egg yolk and salt. Brush pastry borders lightly with egg mixture. Roll out remaining pastry to 10 x 12" (25 x 30 cm) rectangle. Fit over layered filling. Seal and flute edges well. Cut shapes with any leftover pieces of pastry to decorate top crust. Brush pastry with egg mixture. Cut slits to allow steam to escape. Bake at 375° F (200° C) for about one hour, or until pastry is golden. Let stand 10 minutes before cutting.

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Christmas Muffins - A Nourishing Treat

As students across the country prepare for a return to school following the Christmas holidays, thoughts of hearty breakfasts and tasty-packed lunches naturally come to mind.

Home-baked muffins offer a delicious, nourishing change. They're a great way to start a busy day, and they go well with just about any other food at lunchtime. Not to mention after school snacking!

The beauty of these Ever-Ready Oat-Bran Muffins is that you can mix up the batter and store it in the refrigerator for up to two months. Enjoy them fresh by baking as many as you need at one time.

This easy recipe makes about five dozen large moist muffins. You can vary the taste by adding nuts, cranberries or other fruits with, or in place of, raisins, when you bake up each new batch.

Here's how:

- 2 cups (500 mL) boiling water
- 2 cups (500 mL) natural bran
- 5 cups (1250 mL) ROBIN HOOD All Purpose Flour
- 5 tsp. (25 mL) baking soda
- 1 tsp. (5 mL) salt
- 1 cup (250 mL) shortening
- 3 cups (750 mL) granulated sugar
- 4 eggs
- 4 cups (1000 mL) buttermilk (1 qt/1 L)
- 4 cups (1000 mL) OLD MILL Oats
- 2 cups (500 mL) raisins

Pour boiling water over bran and let stand. Combine flour, baking soda and salt in large bowl. Stir well to blend. Cream shortening and sugar together thoroughly. Add eggs and buttermilk. Mix well. Add liquid ingredients to flour mixture. Mix well. Add oats, raisins and bran. Stir well to blend. Fill well-greased muffin cups 3/4 full. Bake at 375° F (140° C) for 20 - 25 minutes. Makes about 5 dozen large muffins.

Baking Tip: For fast clean-up, muffins can be baked in paper baking cups, set in ungreased muffin pans.



Best Wish from Executive Director Doreen Healy & Staff for a
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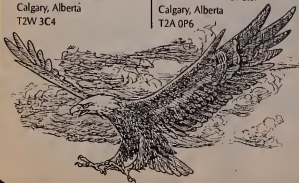
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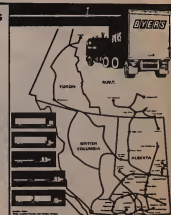
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Wheat Germ Popcorn - Naturally Nutritious

Everyone loves popcorn crunch, and here's a great variation on this popular snack for the Christmas season using naturally nutritious wheat germ.

A big batch of wheat germ popcorn furnishes plenty of energy to keep the party, or the after-school get-together, going on those cold, wintry days. It's made by coating a blend of popped corn, vacuum packed wheat germ and walnuts with syrup. When cool, break the brittle mixture into pieces and store in a plastic bag or tightly covered container - if there's any left over!

A great source of nourishing good taste for after-school snacks, wheat germ also provides an easy way of adding wholesome nutrients and good taste to back-to-school lunches. It's easy to perk up sandwich fillings with wheat germ, for example, by sprinkling it over peanut butter and jelly, or mixing it into tuna salad! Directions are as follows:

- 10 cups (2500 mL) popped corn
- (1/3 cup / 75 mL unpopped)
- 1 (12 oz / 342 mL) jar KRETSCHMER wheat germ, regular
- 1 cup (250 mL) coarsely chopped walnuts
- 2-1/4 cups (550 mL) sugar
- 1-1/2 cups (375 mL) light corn syrup
- 3/4 cup (175 mL) butter
- 1-1/2 tsp. (7 mL) vanilla extract
- 1/4 tsp. (1 mL) cinnamon
- 3/4 tsp. (4 mL) salt

Place popped corn, wheat germ and walnuts in large baking pan. Stir to combine. Keep warm in 250°F (125° C) oven while preparing syrup. Combine sugar, corn syrup and butter in large heavy saucepan. Cook over medium heat, stirring constantly, until mixture comes to a boil. Continue cooking without stirring to 280-290° F (140-150° C) on candy thermometer. Remove from heat. Stir in vanilla, cinnamon and salt. Pour slowly over popped corn mixture, stirring until well coated. Spread immediately on flat surface to cool. Break into pieces. Store in tightly covered container. Makes four quarts.

Here's another great idea - Soft Wheat Germ Pretzels! Here's how to make these wonderfully chewy Christmas delights:

- 3/4 cup (175 mL) water
- 1/4 cup (50 mL) butter
- 1 package active dry yeast
- 2 cups (500 mL) grated sharp cheddar cheese
- 1 cup (250 mL) vacuum packed KRETSCHMER wheat germ, regular
- 1 tbsp. (15 mL) sugar
- 1 tsp. (5 mL) salt
- 1 to 1-1/2 cups (250 - 375 mL) ROBIN HOOD All Purpose or Instant Blending flour
- Wheat germ for sprinkling
- Coarse Salt
- Heat water and butter together to 110-115° F (55-60° C). Add yeast, stirring until dissolved. Combine in bowl with cheese, wheat germ, sugar and salt, mixing well. Stir in just enough flour to make a soft dough which leaves sides of bowl. Turn out onto lightly floured surface. Knead about 5 minutes or until dough is elastic. Divide into 30 pieces. Roll each piece into a rope 23 inches (30 cm) long. Twist each rope into a pretzel of your own design (and remember, be INVENTIVE). Place on lightly-greased baking sheets. Brush with egg wash. Sprinkle with additional wheat germ and salt. Bake in 375° F (200° C) oven 15 to 18 minutes, or until lightly browned. Serve warm or course. Makes 2-1/2 dozen curly pretzels.

Egg Wash: Beat 2 egg with 2 tablespoon (15 mL) water.

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Holiday Baking Craft Keeps Kids Happy

For Christmas baking fun, Hobby-Dough is an exciting concept in dough sculpture. The best part is that you need look no further than your kitchen for the ingredients: flour, salt, and cold water - for a craft that will keep youngsters happily occupied for hours.

Anytime and anywhere, it's a natural activity for the holiday season. As long as it's stored in an airtight container or plastic bag, Hobby-Dough will keep for several days without drying out.

It won't take the kids long to decide what to make with Hobby Dough - ornaments, mobiles, gifts, handprints. Just give them the basic ingredients, and then let their imaginations go!

Instant blending flour, available in convenient shaker pack or 1 kg (2 lb) and 2.5 kg (5 lb) bags, is the ideal flour for Hobby-Dough because it's granulated and mixes easily for smoother results. Here are instructions for the basic Hobby-Dough recipe as well as for making the popular Lion Head figure.

3/4 cup (175 mL) salt

3/4 cup (175 mL) very COLD water

2 cups (500 mL) ROBIN HOOD

Instant Blending Flour

Mix salt and very COLD water together, add flour all at once, and knead for 7-10 minutes. (Store in plastic-bag or air-tight container)

Shaping: Roll out or form into desired shapes.

Baking: Set oven at 250° F (125° C). Place pieces on cookie sheet. For each 1/4" thickness of dough, allow one hour baking time.

Finishing: Paint with model paints as desired. Seal completed piece with Varathane.

Lion Head: Roll out dough 1/4" (2/3 cm) thick, cut out circle shapes for head using a 7" saucepan lid. Make two circles for eyes approximately 1-1/4" (3-1/4 cm). Moisten and place into position. Add cut marks around eyes and put peppercorns in centre.

For ears, make two 1-1/2" (3-3/4 cm) circles, cut 1/4" (2/3 cm) off each and discard. Position ears. Make a kite-shaped nose, making cut marks across widest horizontal point.

To hang, insert wire loop at back of top. Moisten edge of face. Form noodle shapes using garlic press

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or strainer to make mane. Trim off excess. Add peppercorns on face. Bake at 250° F (125° C) for two hours. Paint and varnish when cool.

For more Hobby-Dough ideas you can order a fun-filled book of colourful photos, instructions and designs for over 40 easy dough sculptures.

To get one send your name, address and a \$3.00 cheque or money order to: Robin Hood Hobby-Dough, P.O. Box 3357, Station "F", Scarborough, Ontario M1W 3W8.

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Education Report Stirs Controversy

By Sandy Armstrong

British Columbia's education minister, Tony Brummet, is on the defensive with the completion of the province's first royal commission report on education in 27 years.

At a recent meeting with about 75 people at a Vancouver high school, Brummet spent half his time defending his ministry and trying to keep the discussion on track. Brummet was forced to remind the audience: "I didn't write the report."

The report, written by lawyer Barry Sullivan, was released in early August.

The report's most glaring recommendation is that students share a common core curriculum during their first 10 years of school, and then receive a "certificate of entitlement" for two more years of education in which they would specialize.

Many audience members opposed such an idea because of a concern the Grade 10 certificate would "send a message" to students that it was acceptable to quit school after Grade 10.

Brummet responded by saying that the certificate is a way of telling students that, if they stay in school another two years, they would be free to exercise their own choices, and make school a place they want to attend.

The idea is to keep students in school, Brummet said, by "letting them pursue their interests. Serve their interest...teach kids, not subjects."

Brummet, currently in the middle of a 35-district jaunt to gather reaction to the report, was also criticized for scheduling only one meeting in the greater Vancouver area.

"There's ample opportunity for people to have input," Brummet said. "It's a question of time, and I've tried to answer your questions."

He added that all concerns were being taken down by his aide, and these would be considered before implementation of the report's 83 recommendation.

Another fiercely debated issue is that of English as a second language.

Noel Herron, principal of Strathcona elemen-

tary school, argued against a recommendation that French be compulsory from grades one to seven. For an increasing number of students, this would mean a third language at a time when they are still struggling with English, he said.

Brummet said no one could have predicted the numbers of new Canadians - "You can't anticipate the unexpected" - but the problem was not being ignored.



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Faced with mounting court costs and possible jail terms, 20 environmentalists pleaded guilty to obstructing logging at Clayoquot Sound on Vancouver Island earlier this month.

After four hours of legal manoeuvring by lawyers for the Tofino-area protesters and B.C. Forest Products, the ten entered guilty pleas and apologized to the court for their actions. They had been

charged with contempt of court for violating a B.C. Supreme Court order to stay away from construction on the logging road.

While the protesters said they're prepared to apologize to the court for violating the injunction sought by BCFP in June, they stressed the apology does not extend to the logging company.

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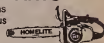
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Canadian pilots have played a major role in the aviation field. Risking their lives against all odds, these daring pilots in their flying machines were known as "daredevils" in their own time but these so-called "daredevils" made it possible for us to enrich our lives through the world of planes.

Edmonton is the host city for Canada's Aviation Hall of Fame. Located in the Edmonton Convention Centre, the Hall is THE core for aviation history in Canada. It is for people with an interest in their heritage - in their roots, who come to learn of the incredible achievements of Canadian men and women.

Canada's Aviation Hall of Fame is especially proud of an aviation resource library with over 2,000 books on every possible subject in aviation. Resource staff are available to assist researcher. Historians are amazed when they enter the hall to find documentation in their area of interest.

The Hall is open from Monday to Friday from 9:00 - 5:00, and Saturday and Sunday from 11:00 to 5:00. Admission for seniors is \$1.00. The Hall will be closed between December 24 and January 2 and will re-open at 9:00 am on January 3, 1989.

Canada's Aviation Hall of Fames sends its Christmas greetings and best wishes to all senior citizens in Canada.

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Impaired Justice

An inquiry into Manitoba's justice system has learned a judge who regularly held court on a native reserve was often drunk during proceedings. And on at least one occasion, he was found passed out in some bushes.

Esau Turner, Chief of the Grand Rapids reserve, said the judge "was known to be drunk most of the time he was here."

The judge was identified as Robert Trudel, who recently resigned from the provincial court after pleading guilty to obstruction of justice in connection with a Winnipeg ticket-fixing scandal.

"There was one occasion where the judge was found passed out in the bushes," said Turner. "This is the person sentencing people. Where is the respect?"

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in itself, is not enough. If our diet is to be successful, the food must be chewed properly.

When natural teeth are replaced by dentures, the chewing efficiency is dramatically reduced by approximately 75%. Certain foods such as apples, carrots, celery and meats can pose a challenge and may even cause discomfort for some denture wearers. Problems such as these will vary with each individual, causing the diagnosis of each denture wearer to be unique and therefore one that must be treated accordingly.

With the consumption of such a variety of foods and beverages the mouth requires a practice of good oral hygiene.

"Should dentures be taken out at night?"

The tissue beneath the dentures does not have a chance to breathe leaving this area susceptible to germs and bacteria.

These organisms will cause the tissue to become inflamed and may precipitate a site for the possible development of disease or growths. Removing the dentures at night may not be convenient for every denture wearer, however, it is recommended that dentures be removed some time during the day for even a short period of time.

The dentures should be placed in water and the tissue and tongue should then be massaged with either a soft toothbrush or the index finger and thumb. This will stimulate the tissue and help keep it in a healthy, passive state. Follow up this procedure by rinsing with an antiseptic mouthwash.

Dentures should be cleaned once a day with a good denture brush and cleaner. If desired results are not achieved, your practitioner may be able to clean your dentures professionally or provide you with an alternate cleaner which is not on the market.

The replacement of dentures once every five to eight years is recommended due to any physiological changes which may occur ie: ill fit, excessive wear on the teeth, and bite. This can be controlled by self-examination, and yearly check-ups by your practitioner.

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Judy Daniels: An Enabler

by Everett Lambert

I want people to know you don't need liquor to have a good time," says a 27-year-old social work student.

Judy Daniels, now completing her final year of a social work degree, has not used alcohol for the last two years. Oxford's dictionary describes her as a teetotaler - a "total abstainer", advocate of total abstinence from intoxicants."

Daniels has been in school for the last five years since starting her training at Grant MacEwan Community College. Here, as vice president, she helped organize the Native Support Group. She was also the first Metis to receive the Student of the Year Award at Grant MacEwan. Since moving onto her



university training Daniels has been active in Native student organizations such as the University of Calgary's Native student club and the Aboriginal Student Council at the University of Alberta where she served as secretary. Daniels is now studying University of Calgary courses at Edmonton's University of Alberta campus.

Her immediate reason for abstinence was to prove a point. She says that too many people buy into the

myth that you need a drink to have a good time. "I got tired of pressure to drink when I didn't have to." But are there deeper reasons as to why one might choose total sobriety?

"I demand a lot from myself. I want to be a competent social worker because Indian and Metis people deserve the best."

"I think Native people have to do it themselves," she insists which is perhaps the reason why she was drawn to social work. They enable. They help people to help themselves." She adds that she got "sick and tired of white people telling me what to do."

Although Daniels totally abstains from alcohol, use she admits moderation is also acceptable. "I can't say there's anything wrong with drinking moderately."

A well known stereotype attached to Native people is their inability to handle alcohol and drugs. As the interview closes, Judy echoes that cold fact about alcohol and drug abuse amongst Native people saying, "we as Native people pay a very high price."

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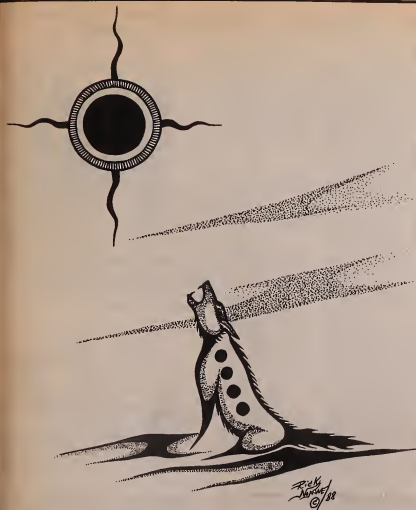
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\$1.3 Million for Keyano College Cultural Centre

FORT McMURRAY— Norm Weiss, Recreation and Parks Minister and M.L.A. for Fort McMurray, and Dave Russell, Deputy Premier and Minister of Advanced Education, recently announced a grant in the amount of \$1.3 million to Keyano College. The Keyano College Foundation has raised over \$2 million through private donations and this \$1.3 million grant completes the financial arrangements for the immediate construction of a new Cultural Centre.

Together with the \$824,623 awarded to Keyano College in April from the Advanced Education Endowment and Incentive Fund, and the \$26,872 paid in June, the provincial government's contribution will be in excess of \$2 million. Total cost of the project is estimated at \$4.58 million.

"This new Cultural Centre which will provide Visual and Performing Arts programs, together with the Capstone Degree Programs announced in May, is an example of this government's responsiveness to educational needs of the people of northeastern Alberta," said Mr. Weiss. "I am very impressed with the amount of local support for the establishment of this new facility and commend the fund raising initiatives of the Keyano College Foundation. The citizens of Fort McMurray and the surrounding area will be able to enjoy this new Centre for generations to come."

With this grant Keyano College will be able to proceed immediately with the building of the 3,488 gross square metre facility which will include rehearsal space, instrument and choral practice rooms, classrooms, offices, art and dance studios and a recital theatre. Upon completion, expected in November of 1989, the Centre will accommodate a new Visual and Performing Arts program.

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Statistics Canada Figures Reveal Alberta Labour Details

by Brian Savage

Alberta has the third lowest unemployment rate in Canada, according to figures released in November by Statistics Canada. Based on a Labour Force Survey conducted in October, the seasonally adjusted figure was 8.2 percent. Only Ontario and Saskatchewan at 5 and 7.6 percent respectively, were lower. Seasonally adjusted figures take into consideration such factors as holidays, vacations, cropcycles and climate and removes them from the final tally.

Alberta's unadjusted employment rate was 7.4 percent, again third lowest in Canada.

Alberta's participation rate, a figure that shows how much of the working age population is actually in the labour market, was the highest in Canada at 72.3 percent. Ontario was second at 68.8 percent.

From October 1987 to October this year, Alberta's employment level jumped 31,000 to stand at 1,198,000, the highest ever for the month of October.

The Minister of Career Development and Employment, Ken Kowalski, meanwhile blamed "a drop in Public Sector employment" for a small increase in the unemployment rate. Kowalski stated that Albertans should still "have reason for continued optimism" in looking at the future. The Minister noted the government's "\$200 million in royalty breaks for the energy sector (which) will dispel any uncertainty over fluctuating world oil prices," as well as other recent major development projects which should "provide the basis for sustained employment growth."

Kowalski went on to say that the main concern of the provincial government would be "to ensure Albertans are trained and ready to fill the new jobs that will be created."

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\$62 Million for Norway House

By Fred Allen

Norway House, Manitoba (August 5, 1988) — Bill McKnight, Minister of Indian Affairs and Northern Development, joined the Norway House Indian Band in celebrating the signing of a Alternative Funding Arrangements (AFA) agreement between the federal government and the Council. The agreement will be worth over \$62 million to the band during the five year period from April 1988 to March 1993.

"This agreement is the largest AFA ever signed with an Indian Band. By giving the Norway House Band as much authority for local decision-making as is possible under existing legislation, it establishes a new financial and administrative relationship between the band council and the federal government."

The Norway House Agreement is the biggest of 10 AFA agreements signed in Canada to date. The Norway House Indian Band with 2,648 members has the largest on-reserve Indian population in Manitoba.

Under this AFA agreement, the Chief and Council of the Norway House Band are accountable to their members for managing the full range of programs that serve them. These include lands, membership, education, social development, capital facilities, community services, band management

and resources, and economic and employment development.

"Bands and tribal councils operating under AFA do not receive more funds than they would if they continued their current relationship with the federal government," said Mr. McKnight. "However, the Norway House Indian Band will now obtain maximum benefit from these funds, as the managing authority. Responsibility for decision-making will now rest entirely with the Chief and Council."

Individual communities wishing to negotiate Alternative Funding Arrangements with the department must be able to demonstrate a capability to manage funds and programs, and agree to meet minimum program requirements. These requirements are based in the Minister's obligations under the Indian Act, and on the need to ensure that the health and safety as well as the individual rights of community residents are protected. Throughout Canada, 52 other bands and five tribal councils representing a further 39 bands have applied for entry into the AFA process.

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CO₂ and Climate

by Fred Allen
International concern concentrations of atmospheric "greenhouse" about increasing global

gases (such as carbon dioxide, chlorofluorocarbons, methane, etc.) and their implications for global climate continues unabated. A decade of scientific research and debate has contributed significantly to addressing this concern. Yet many unanswered questions remain. During 1985, major international reviews by leading experts and new research developments reported by scientists have reconfirmed the importance of this issue, both for the global community and individual nations. Following are some key conclusions which emerge.

CO₂ and Climate:

- Time of doubling of atmospheric CO₂ concentration over pre-industrial levels is, to a large degree, dependent upon future energy consumption patterns of our global society. These patterns in turn depend upon complex and highly unpredictable human decision-making processes. This implies both that:

- future CO₂ emission rates will continue to be difficult to predict;
- considerable potential exists for national and international government, energy policies to influence future rates of CO₂ emissions, and hence the rate and extent of consequence climate change;

- If current trends in rising concentrations of "greenhouse" gases other than CO₂ continue, a global climate warming equivalent to a CO₂ doubling could occur as early as 2030 AD, and likely before 2050 AD;
- There is an emerging consensus among atmospheric scientists that related global warming will be significant and possibly unprecedented in human history;
- Such warming is expected to be greatest in high latitudes during autumn and winter and will likely be accompanied by: drier summers in the mid-latitudes of

the Northern Hemisphere, increased runoff in high latitudes, and a 0.2 to 1.4 metre rise in mean global sea levels. Regional characteristics of global warming cannot as yet be estimated with any significant level of certainty.

- Causes and effects of increasing greenhouse gas concentrations and resulting climate change are related to other major global environmental issues such as acid rain, arctic haze and ozone layer depletion. Therefore responsive action on one issue will have significant implications for other issues. Mitigative response thus demands a holistic approach to global environmental concerns;

Implications

- Evidence of effects of past climate changes support the conclusion that a major climatic warming due to increased greenhouse effect will have profound effects on global ecosystems, agriculture, water resources and sea ice. Major long-term economic and social decisions pertaining to these must take such effects into account today;
- Impoverished countries in the developing world are least able to respond to climate change and hence are highly vulnerable to catastrophic consequences of such change;
- Large sectors of global populations will be af-

fected by a 1 metre sea level rise;

• In Canada:

- agriculture will benefit significantly from warmer and longer growing seasons, particularly in northern regions;

- direct effects of increased CO₂ could enhance field crop growth by up to 15%;

- agriculture in southern regions may be significantly affected by increased frequency and severity of drought;

- Great lakes winter ice seasons may disappear, with a potential increase in shipping of 15 to 30%.

- decreased Great Lakes Basin water runoff could reduce lake levels by 20 cm, with a net decrease in seasonal shipping capacity of 6%. Major ecological marshes such as Point Pelee would disappear or be significantly altered;

- downhill skiing industry could disappear in southern Ontario as reliable snow seasons retreat northward. Net effects on the related Ontario economy, possibly in excess of \$50 million/year, would be at least partially offset by increased summer recreational activity.

Required Action

Increased attention to possible effects of future climate change in major decisions pertaining to climate sensitive long-term social and economic planning:

Enhanced public awareness;

Enhanced research into basic scientific understanding, and into the sensitivity of the Canadian Environment and socio-economic activities to major climate change;

Cooperative policy-maker/scientist investigation of future options for mitigative and adaptive strategies.

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Statistics Canada Survey

By Brian Savage

On a national level, Statistics Canada people interviewed 100,000 people (over the age of 15) in 48,000 households. In Alberta this translated to 13,600 individuals in 6,900 households. These interviews were to paint a picture of the work force as it stands in Canada today.

There were, however, some interesting exclusions: everyone in the Yukon and Northwest Territories, those in prison, members of the armed forces, and people living on Indian reserves.

The labour force itself is defined by the government as that "portion of the civilian non-institutional population 15 years of age and over... employed or unemployed." Work is described as:

any work for pay or profit, that is, paid work in the context of any employer-employee relationship, or self-employment. It also includes unpaid family work where unpaid family work is defined as unpaid work which contributed to the operation of a farm, business or professional practice owned or operated by a related person of the household.

Statistics Canada's Labour Force survey does

reveal some interesting facts about Alberta figures are for the month of October):

The total labour force was 1,294,000; of this 726,000 were males, up 4,000 from the previous month. The female labour force was down 2,000 from the previous month and stood at 568,000.

In the 15-24 age bracket there was a decrease of 3,000 from September, the figure standing at 234,000. For the 25 and over category the figure stood at 964,000, up 1,000.

From September to October, 1988, the unemployment rate jumped from 7% to 7.4%; in figures this represented a rise of 5,000 to 96,000.

If you apply seasonally adjusted figures you get the following: the total labour force went from 1,298,000 to 1,301,000; employment went down from 1,199,000 to 1,194,000, while unemployment increased to 107,000 from 99,000, sending the unemployment rate to 8.2% from 7.6%, giving Alberta the third lowest unemployment rate in Canada.

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Grading Project for Red Earth Creek

Minister of Transportation and Utilities (as MLA for Peace River) Al "Boomer" Adair has unveiled a major grading project to the Red Earth Creek - Little Buffalo area.

To be completed by the fall of 1989, the undertaking will involve grading 19.1 kilometres west of Secondary Road 66 to the Lubicon River.

According to Mr. Adair, "This is the final grading project needed to complete the graded, secondary road connection between Little Buffalo and Red Earth Creek. When completed this project will provide a much shorter route between Peace River and Highway 88."

The Minister added that "This will be a very beneficial project for resource-related traffic and will begin as soon as the tendering process is completed."

Joe Glowack, Executive Director of Regional Operations for Alberta Transportation and Utilities, stated that tendering "would probably be advertised in late November for about 2 weeks and the contract given to the lowest bidder."



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